Edw. Thomas

Antient Christianity Revived:

Being a

DESCRIPTION

OF THE

Doctrine, Discipline and Practice,

Of the Little CITY

BETHANIA.

Collected

Out of her Great Charter, the *HOLY SCRIPTURES*, and confirmed by the same, for the Satisfaction and Benefit of the House of the Poor.

By One of Her Inhabitants, who desireth to Worship God after the way which some Men call *Heresie.*

Ps. 132. 15. *I will abundantly bless her Provision, and satisfie her Poor with Bread.*

LONDON, Printed by *George Larkin*, 1688.

To his very much Esteemed Friends, those three Societies of Leominster, Worcester *and* Litchfield, *the Author wisheth whatsoever may conduce to their Spiritual and Eternal Felicity in this World, and in that which is to come; even so,* Amen.

Christian Friends,

ALthough the whole *Israel* of God are dear to me, and after whose Consolation I am greatly longing; yet you are the People a-

bove all others with whom I have been moſt concerned, and unto whom I am moſt engaged, and therefore to you chiefly do I dedicate theſe my ſmall Labours; who though I have been a long time in Congregational Union with one of you, yet my growth in the moſt true Divinity is very ſmall; for when I was in the chief of natural Perfections, and being of low Stature, and climbing a Tree to ſee *JESUS*, like *Zacheus*, my feet ſlipping, thereby I got a dangerous fall, and you, though you uſed all the means you could deviſe for my recovery, yet it proved all in vain, till at laſt Addreſſing your ſelves to the Father of Mercies, after many Prayers and Tears were made and ſpent, you obtained an anſwer of Peace; but it was to me an anſwer by ſuch terrible things in Righteouſneſs, that it left ſuch deep impreſſes on my Soul, the which

which lasting time can hardly declare, yet I being very weak in my Spirit, and unfit for action, it pleased the wise Physician of Souls to retire me for almost Seven Years, into a den of Darkness, and a place of many dangers and difficulties, where I lived by such Provisions as your earnest Prayers procured for me of the Father of Mercies; at last after many a dangerous wound by the sting of the fiery Serpent, the nature of which being known to God and me, this longed-for Trumpet of Jubilee was graciously sounded in mine ears, *viz. Tell her that her Warfare is accomplished*; yet I abode in this retirement for some time after, and then at length obtained a full release; but much of the shining dross of this World, together with the deforming Leprosie of Corruption, was happily left behind me; but then I could hard-

ly leave that Society of *Worceſter*, with whom my Spirit was now ſo deeply intangled, and having obtained leave of you, I abode with them; the iſſue of which, was to me a ſtate of joy and trouble; for when I beheld you, O ye my dear Friends of *Worceſter*, ſo ſtrongly aſſaulted by the ſeat of violence, I almoſt diſpaired of your ſecurity, and fell for a ſeaſon into ſuch a fainting ſtate, that I had but little natural ſtrength left in my Body; yet obtained help of God by ſtrong aſſaults at the Throne of Grace, and you and I came out of that Tribulation with little inward or outward damage. But Satan began to work againſt us ſome other way, by which both I and ſome of you were ſore wounded in the houſe of our Friends, the which I greatly deſired might ſtill be born with a Chriſtian calmneſs, but hardly obtained my deſire herein, as the

the event did ſhew, therefore ſome of you giving way to the unruly Spirit of *Belial*, he let in divers other Spirits into your Souls, till ſome of you became dangerouſly intangled in the Spirit of Apoſtacy, and others of you ſtood tottering in great dimneſs and ſore diſcouragements, which ſunk me down into a ſecond and more great diſpair, for when I ſaw the Weeds grow ſo faſt, and there was no way to root them out, I ſorely feared the whole Field would be forſaken for them; but at laſt the workers of Iniquity began to go to their own place, and ſo the little Children had a little relief. And while we were thus entangled in *Pihahiroth*, in the Mountains of Straits, I was importuned, and at laſt conſented to write down the ſum and ſubſtance of my belief about thoſe things our Mothers angry Children had me in ſuſpition;

on; but while *I* was exerciſed about theſe things, ſome things fell out concerning ſome perſons, which made me like *Moſes*, break the Tables, and ſo this enſuing Treatiſe lay almoſt aſleep for a good while; yet I had many fears in my Spirit, by reaſon of my neglect herein, both before and after I came to *Leiceſter* Priſon, where now by the Grace of God, in the midſt of ſome diſtractions, I have at laſt finiſhed this brief deſcription of the eſtate of the true Church of *Chriſt*. And foraſmuch as it was by reaſon of you, O ye my dear Friends of *Litchfield*, that I was firſt caſt into theſe parts, by whoſe importunity alſo, at laſt theſe Papers have been compleated, you muſt needs be taken into the number of thoſe to whom they are now dedicated, for you have been and ſtill are exceeding dear to me; and concerning you, *I* have had more than ordi-

ordinary experience of the Mercy of the Holy, both in natural and ſpiritual things, even at all times, and have felt great benefit by your Prayers, as I believe, both to Soul and Body; therefore I cannot but eſteem and prefer you with thoſe Societies with whom *I* have had more long acquaintance, unto whom, all of you together, do I preſent theſe the firſt fruits of my poor endeavours; deſiring you to make the beſt conſtruction of it, and carefully to weigh and conſider, before you approve or reject ought you find therein. And now the heart-ſearching God, that tryeth the Heart and all things, knoweth my end in theſe Papers, and I have declared it in part in the Epiſtle to the Courteous Reader, and do yet again profeſs to you, that I deſire as well as *I* can, the glory of God, the advantage of Truth, the benefit and ſatisfaction of Souls, the

the which *I* beſeech the Father of Mercies to bring to paſs; and though *I* have been as one of the feeble, and as a Tree ſhaken with the wind among you, yet have I not kept back ought that *I* had from you, that I judged might have been profitable for the good of your Souls; but like one of the little Children in the Market-place, have been ready upon all occaſions to talk with you touching thoſe things which concerns our Fathers Kingdom, the which being a land of diſtances unto many of us, we have ſhewed our ſelves to be like that Man whoſe eyes *Jeſus* had almoſt opened, and ſo could ſee Men but ſeem to walk as Trees, and we have yet need, notwithſtanding all our great confidence, to be crying to the Lord for a ſecond Touch, that all the ſcales might fall from our Eyes; and I do know well that *I* have but a dim Sight, and

a ſtamering Tongue, it is too much to be doubted that others alſo are ſomewhat dull of hearing, and from hence it might and yet may ariſe, that our Mothers Children have had ſome occaſion to be angry with me; however I am greatly inclined to ſtill them as well as I can, ſo that I may keep Truth from falling in the Streets, and a good Conſcience from being violated by any means. And you may plainly percieve that I have no end at my own glory in theſe things, in that I have not attempted to beautifie it at all with humane wiſdom, but with great ſimplicity as becomes the Title it preſents it ſelf to view. Neither do I mind mine outward profit by any thing that is now undertaken, my mind being but little enclined thereunto, ever ſince you and I have had to do one with another. And by reaſon of many natural Impediments, both pains

and loss are like to be my present rewards, and you are witnesses, and God also, that I have coveted no mans Gold, or Silver, or Apparel, though I migt have had all these from you with right true desire, but these hands for the most part, through the good providence of God, hitherto ministred unto my necessities, and so what I have freely received, I would freely give again, desiring the Ever Blessed God to make all my poor endeavours, as the wilderness-Feast of Barly Bread and Fishes, which was blessed for the nourishment of very many Souls. So not being willing to burden you too much, nor too long to detain you from the things that follow, I desire earnestly the continuance of your serious requests for me, as *I* hope mine will be still for you,

Who am your unworthy Servant in what I can, for your Souls Advantage. W.P.

THE

THE PREFACE TO THE READER.

Courteous Reader,

THou art here presented with a little Treatise, which meer Necessity forceth into the World, being a Summary of the Faith and Practices in brief of the Christian Catholick Church, which in her Militant Estate is rightly stiled Bethania; and it was first occasioned

occasioned by some Suspitions and Accusations cast upon the Author, chiefly by some of his Mothers Children, touching the Principles of his Belief, who being known to be one that holdeth Universal Redemption, hath been charged, or at least suspected, to hold many gross Opinions, by them that are of a contrary Mind, as Free-Will, or Single Power in the Creature, in the work of the Souls Conversion. Secondly, Of denying the Humanity of our Saviour, and sometimes also his Divinity. Thirdly, Of holding the Mortality of the Soul, and denying the Resurrection of the Body from the Dead, or something equivalent thereunto; sometimes suspected of Arianism, of Praying to Angels, and Justification by Works, and such like things, which suspicious minds could frame; All which things he hath sometimes born with much calmness of Spirit, thinking it sufficient that

his

his own Conſcience hath pronounced him innocent as to things of this nature, and alſo rejoyceth in Divine Grace, by which he hath been kept in ſuch a ſtate, although full of imperfections, as that occaſion hath not been given to the accuſed, or much ſuſpected, of an impious Life; yet for the ſake of the poor in Spirit, his only companions, and which are very dear unto him, he hath given forth a brief declaration of the Chriſtian Faith, Order and Life, in the which he himſelf expects to be ſaved; and his deſign is to further the good and benefit of all ſerious Souls, who in very many toſſings to and fro, have almoſt been tired and diſcouraged on the Mountains of Wandring; but yet this is not all: for he would fain awaken the Careleſs Daughters, and give a Midnight-Cry to the Fooliſh Virgins, that if poſſible, they might ſee the Bed of Chriſtian-Profeſſion to be too ſhort, and

the Covering of Church-Communion to be too narrow to reſt ſecure in, from that Heart-ſearching God with whom we all muſt ſhortly have to do: But the Author did firſt intend to have left this little Treatiſe in Manuſcript only to three Societies, with whom he hath been more than ordinarily concerned; the which, though little in Bulk, is great in Matter, and contains that which might have been the Subject of many great Volumes, it relating to the whole Myſtery of Godlineſs from firſt to laſt, the which, without controverſie, is exceeding great; and it is deſigned to be promoted by the Author, as his poor Abilities will afford, not only in the Theory thereof, but alſo in the practical Part, which is indeed the Subſtance of true Divinity; and though it may come forth in a Name and Title ſomewhat ſtrange at firſt, yet when the Reaſon thereof is given, it may not always

ways appear a wonder; for as the Church of Christ is sometimes in Scripture called a City; as in Psal. 46. 4. There is a River, the streams whereof makes glad the City of God, the holy Place of the Tabernacle of the most High: *So,* Mat. 5. 14. *it is said to be the* Salt of the Earth, and a City set on a Hill that cannot be hid; *and in* Eph. 2. 19. Now therefore ye are no more Strangers and Foreigners, but Fellow-Citizens of the Saints, and of the Houshold of God. *So also there are divers Cities and Towns in Scripture, that do very much represent the same; among which* Bethania *is no small representation, according to the Hebrew signification of it.*

And first it is represented by Zion, *which signifieth Dryness, and so indeed she is, with respect to her own estate, but that the Rivers of the waters of Life from the Rock in the weary Land,*

Isa. 32. 21. *flow unto her, and is a place of broad Rivers and Streams therein*, Isa: 33. 2.

Secondly, Israel, *signifying the Vision of Peace, and indeed this City where Christ the Prince of Peace dwelleth, must needs be the cleerest sight of Peace on this side Heaven it self, and the Peace of God which passeth all understanding*, Phil. 4. 7. *doth keep the Hearts and Minds of them in perfect Peace, who as the true* Israel *of God, do stedfastly walk by the New Creature-Rule*, Gal. 6. 16. *Besides, this City does not only see Visions of Peace from God, but also Visions of Peace are seen from it to Men, being* a Kingdom which is not of this World, *John* 18. 36. Neither consisteth in meat or drink, *Rom.* 14. 7. but in Righteousness, and Peace and Joy in the Holy Ghost.

Thirdly, Bethlehem, *which signifies the House of Bread; and in the true Church of Christ this Bread*

Bread of Life is the only food of Souls, the which being the fleſh of Chriſt our Life, all the heavenly Off-ſpring live thereby, John 6. 57. He that eateth me, ſhall live by me; *and from hence the Bread of Life is alſo miniſterially tendered*; For the Spirit and the Bride ſay Come, and let him that Heareth, ſay Come, and whoſoever will, let him come and take of the Water of Life freely, *Rev.* 22. 17. *and ſo* Prov. 9. 5. Come eat of my bread, and drink of the Wine which I have mingled. *So Iſa.* 55. 2. Why do ye ſpend your mony for that which is not Bread, and your Labour for that which ſatisfieth not?

But fourthly, by Bethſaida, *the houſe of Fiſhing, and in this City the Fiſhers of men do dwell, who being crafty with a divine ſubtilty, catch Souls of Men for Chriſt, and bring them home to their Maſter.* 2 Cor. 12. 16. *From hence came that Squadron of Fi-*

ſhes,

ſhes, of whom Merlin *told* Lucius, *that ſhould enter upon his Territories unarmed with Sword or Spear, unto whom all Nations ſhould in time obey, who ſhall deſtroy the Temples of thy Gods, O* Lucius, *and convert them to the ſervice of their Eternal King. Theſe are alſo skilful in Fiſhing in the great deeps, and find in the Book of Scripture and the book of Nature many precious Jewels.*

Fifthly, by Timnath-heres, *Judges* 2. 9. *ſignifiing the image of the Sun, and upon this City doth the* Sun of Righteouſneſs ariſe *and ſhine with great, yet with inviſible Glory, to the World, and to the* careleſs Daughters, *Mal.* 4. 2. *and is* a Sun and a Shield *unto it, Pſalm* 84. 11. *for this City hath* Truth in the inward parts, *Pſal.* 51. 6. *and is* all glorious within, *Pſal.* 45. 13. *And as the natural Sun by ſhining through a little crevice into a Houſe, forms his own image on the wall or on the floor, even ſo*

the

the glorious Sun of Righteousness shining into the hearts of the Inhabitants of this City, 2 Cor. 4. 6. *forms his own most precious Image there,* Chap. 3. 18. *from whence the beams of divine vertue shine forth to the World; by which they became a light to men.*

Sixthly, by Bethania, *which in several languages, as skilful men observe, signifies divers things, as sometimes the House of Obedience, and indeed the obedience of Faith is eminently found in this City. Secondly, the House of Affliction, of which she is oft partaker, as a state that naturally attends the Gospel. Thirdly, of the Grace of the Lord, which is the only vertue by which this City Works, and Reigns, and Shines. Fourthly, the House of a Song, from the new Song, which by redeemed Souls, is sung to Jesus their Saviour, who came to save his People from their Sins. But Fifthly, the House of the Poor, from the Hebrew* Bith and Gnania, *from this signification*

on

on is derived, and this is the true state of the Church of Christ, with respect to humane excellencies; being poor in Spirit, but rich in Faith, empty of guile, but full of Sincerity; is become a Fool for Christ, in respect of Worldly Wisdom, but wise in Christ, with that Wisdom which is from above; she is weak and feeble as the Conies, a feeble folk, Prov. 30 26. *with respect to humane Power, but full of might and Power by the glorious Spirit of the Lord,* Mic. 3: 8. *she is ashamed of all her own Righteousness, both of nature, and also that which is of the Law, in being imperfect by reason of the fall, and so she accounts it as filthy rags and as a menstruous cloth, but is full of the everlasting Righteousness Christ first imputed to her, and after wrought in her, by his divine Power; yet all her natural glory is wholly vailed, for the Son of Righteousness hath looked upon her, and she is become black and undone in her*

her self, because her eyes have seen the King the Lord of Hosts. Cant. 1. 6. Isa. 6. 5. but this Poverty consisted not only in internal things, but also in the things of this World, in which she seldom flourisheth in uncertain Riches, nor appears in that Pomp and State in which Babel shines; she sets light by the unrighteous Mammon of this World, it being the portion of men of earthy Spirits, therefore she is often in Hunger, Thirst, Cold and Nakedness, she hath been Destitute, Afflicted and Tormented, hath wandred from one kindred to another People, and hath seldom any certain dwelling-place; oft-times this Abel is slain by this Cainish brood, but like the Phœnix she springs again out of her own ashes, and the gates of Hell do not prevail against her. Babel hath Golden Chalices, but Wooden Priests; but she is contented with wooden Chalices, and rejoyceth in her golden or shining Ministery.

Lo

Lo this is that little City which we call Bethania, *where also the poor wise man* (Eccl. 9. 14.) *is content and delights to dwell, who became poor for our sakes, that we might be made rich by him, he had not a hole to rest his head in this World, that we might possess Eternal Mansions of Glory in the World to come, he left Heaven that we might be redeemed from Hell, came out of the bosome of his Father, that we that were banished from it might return. He was crowned with Thorns, that we might obtain by him a Crown of Righteousnes and Glory; he was content to bear his Father's wrath, that we might obtain an interest in his Eternal Love. In fine he died an accursed Death, that we might live a Blessed Life, so that visible poverty hath been incident to Christ and his little City; and it is like to be the Estate of his espoused Virgin till the Marriage of the Lamb be come, and she be instated in his eternal Riches.*

But

But now Bethania *was a certain City or Town almoſt two Miles from* Jeruſalem, *John* 11. 16. *ſcituate on the Mount of* Olives, *Mar.* 11. 1. *and was a Place which Jeſus often viſited; into* Bethania *he went out of* Jeruſalem *to lodge, after the Children had ſung* Hoſannah, *Mat.* 21. 17. *Near this Place ſtood the Fig-tree which he curſed in his return again into the City, becauſe it bare nothing but leaves.* ver. 9. *It was in* Bethania *where the Woman anointed Jeſus's feet,* Mat. 26 6. *and* John 12. 3. *In this* Bethania *Jeſus mildly reproved* Martha, *and juſtified* Mary *in waiting rather for ſomething from him, than being cumbred with* Martha, *in preparing ſomething for him,* Luke 10. 38, 39, 40, 41, 42.

In this Bethania *he raiſed* Lazarus, *and wept for Sympathy,* John 11. 35, & 43. *In or near* Bethania *he bleſſed his Diſciples,* Luke 24. 59. *and from thence*

was

was taken up into Heaven, verſ. 57. Acts 1. 9, 12. *And to this Mount of* Olives, *where* Bethania *ſtandeth, Jeſus, for ought appears, may come the ſecond time, as the firſt Place he will viſit in his Return, as being the laſt he left in his Aſcent to Heaven, according to that Prophecy*, Zech. 14. 4.

This Bethania *therefore is a clear Repreſentation of the true Church of Chriſt, where his quickning Spirit revives the otherwiſe dying Souls of men; here he mildly reproves thoſe who do one good thing, when another more weighty ſhould be attended; in this place and ſtate of poorneſs of Spirit are the ſpiritual Bleſſings enjoyed from Chriſt our Saviour; and here Souls ſit with a weeping* Mary *in great humility at Jeſus his Feet; here Jeſus ſeems to weep through Sympathy with his poor and afflicted People, and will not forget the Congregation of his poor for ever*, 34. 19. *This City is indeed a true Communion of Saints, accord-*

according to that ancient Article of the Apostles Creed; and in the fulness of this Union, Meum *and* Tuum *are not the native Speech; this Union is perfectly compacted and maintained by unfeigned Love, the Bond of Perfection,* Col. 3.16. *And where Love abounds, Life, and Goods, and all, will very easily go for the Brethren; therefore we long greatly to see this Place and State, and often express our Desires in this manner*; O that the Salvation of *Israel* were come out of *Sion*! *And,* Return, Return, O *Shulamite,* return, return, that we may look upon thee; for the *Shulamite* hath long time dwelt in the Clefts of the Rock, and the secret places of the Stairs; *and our Church hath yet recovered but little of her Beauty; nevertheless, we have found out her Charter, and out of it collected some part of her Divinity, and it is greatly desired that all the true-*

Sons of Sion *would leave all their Fury in which they have appeared*
Isa. 1. 200. *like a* wild Bull in a Net, *& take poor* Bethania *by the hand, that*
Isa. 65. 10. Sharon *may be* a Fold of Flocks, and the Valley of *Achor*, viz. *a state of trouble, for a door of hope, Hos.* 2. 15. *That the ruines of many generations may be repaired, and that the Divisions of* Reuben *may not fill the* Souls of the Poor with the cup of trembling; *for whose sakes chiefly we have written this little Treatise, and have likewise given an Account why we call it* Bethania; *who, though we have been born out of due time, and very unworthy to be numbred among the Repairers of Breaches, yet we have endeavoured and attempted to cast in our Mite in order thereunto; and in all that we have done, do really design the Glory of God, the Benefit of the poor in Spirit, the Satisfaction of all our Mothers Children, the Advantage of Truth,*

and

and Profit of our Fellow-creatures, and desire herein to be judged by the great Charter of Bethania; *and so*, Courteous Reader, *I commit thee to the Father of Mercies, desiring, that the Wonderful Counsellor may be thine infallible Guide, and keep thee from every crooked Path: Even so*, Amen.

W. P.

Ancient

Ancient Christianity REVIV'D: &c.

Principles of Doctrine believed in Bethania, *laid down in several Articles for the Removing of Doubts, touching the Faith of the* House of the Poor.

FIRST.

THERE is one only God acknowledged and believed in *Bethania*, who is purely a Spirit, invisible, incomprehensible, eternal, infinite, omnipotent; who is Love it self: dwelling in light, unto which no man may approach: and is most wise, most holy, a God of Grace, full of tender and Everlasting Mercies; yet, most just, without iniquity, and will in no wise clear the guilty: knoweth all Secrets, and filleth all places, of whom are all things: who is distinguished, not divided, into Father, Son, and Spirit.

Joh. 17. 3. *Joh.* 4. 24. *Col.* 1. 15. 1 *Kings* 8. 27. *Heb.* 13. 8. *Rev.* 1. 4. *Jer.* 23. 24. 2 *Cor.* 6. 18. 1 *Joh.* 4. 16. 1 *Tim.* 6. 16. *Jude* 25. 1 *Pet.* 1. 16. *Heb.* 13. 20. *Psal.* 145. 9. *Psal.* 103. 13. *Deut.* 32, 14. *Exod.* 34. 7. *Psal.* 103. 2.

SECONDLY,

1 *Cor.* 8. 6. 1 *Joh.* 5. 7. 1 *Tim.* 3. 16. *Joh.* 14. 9. *Heb.* 1. 3. *Rev.* 1. 8. *Phil.* 2. 16. *Isa.* 43. 10. 1 *Cor.* 8. 6. *John* 1. 3. *Rev.* 3. 14. *Coloss.* 1. 15.

II. Who that he might become manifeſt unto Angels and to men, gave forth an expreſs Image of his own inviſible ſubſtance; which Image, is the Firſt-laſt, the very form of God, before whom there was no God formed: by whom were all things made that were made; who is the beginning of the Creation of God, and Firſt-born of every Creature; the Head of all Principality and Power; The glorious Root of *David*, and Upholder of the whole Univerſe; in whom dwells the fullneſs of the Godhead bodily, and from whom the glorious Attributes and Properties of the abſolute Deity do ſhine forth in full Perfection: He is of the ſame Eſſence with the Father, as firmly believed in *Bethania*.

THIRDLY.

Gal. 4. 4. *Heb.* 2. 14. *Isa.* 7. 14. *Heb.* 7. 14. *Rom.* 1. 3. *Heb.* 4. 5. *Luke* 21. 23.

III. Which glorious Image in fullneſs of time, aſſumed humane Nature, and was born of a pure Virgin: A branch ſprung out of *David*, and made of his ſeed according to the Fleſh, and ſo in all things like unto us, ſin only excepted: in which humane Nature, he was nouriſhed by, and ſubject to Parents: And in it was circumciſed, and fulfilled the whole Law; who alſo about thirty years of Age, was baptiſed

tiſed to fulfill all Righteouſneſs both Legal and Evangelical. In it he was tempted, but overcame the Tempter, and then went out to preach to the loſt Sheep of the houſe of *Iſrael*. In our humane Nature he wrought many famous Miracles, and gave forth a perfect pattern of abſolute Piety: At laſt quietly endured the ſmitings of God, and uttermoſt cruelties of men; ſubjecting himſelf to the Death of the Croſs; by which he ſpoyled the Principallity of Darkneſs, ſatisfied Divine Juſtice, and ſo made Reconciliation between God and Man. And having obtained Eternal Redemption for us; opened a way for the Remiſſion of ſins, which before Divine Juſtice would in no wiſe admit of: And then the third day in our Nature, roſe again from the Dead, and brought in Everlaſting Righteouſneſs for our Juſtification: And after he had reigned forty days over Death in this World, he aſcended in our Nature, into Heaven; and ſate down on the Right Hand of God, and ſo hath all power in Heaven and Earth delivered into his hands; who as he is the Son of Man, will come again the ſecond time, to judge the Quick and the Dead, and give to every one as his work ſhall be. He is our *Emanuel*, and our only Saviour in *Bethania*.

Mat. 3. 15.
Mat. 4. 3.
Act. 2. 22.
Luke 24. 19.
1 *Pet.* 2. 21.
Iſa. 53. 4.
Chap. 7.
Phil. 2. 8.
Col. 2. 15.
Iſa. 53. 11.
Dan. 9. 24.
2 *Cor.* 5. 19.
John 1. 29.
Luke 1. 77.
Chap. 24. 27.
Exod. 34. 7.
1 *Cor.* 15. 4.
Dan. 9. 24.
Rom. 4. 25.
Acts 1. 3,
Chap. 1. 11.
Heb. 12. 3.
Mat. 15. 18.
John 5. 27.
2 *Cor.* 5. 10.
Mat. 1. 21, 23.

FOURTHLY,

IV. Touching the Creation, in it glorious *Elohim* (the number of whose Name is Three) Created three sorts of living Creatures: The first whereof were *Angels*, unto whom Heaven was assigned for their Habitation. These by Nature are Spirits, and their Life is only rational and immortal, of whom the first-born of every Creature was and is Soveraign Lord, being the glorious Head of all their Principality; and after whom they were to move in great Subordination. Their Essence is immutable, but their State in Creation subject to change: Therefore many of them breaking the order designed by Creation, and kept not their first Estate, were cast down to Hell, and are reserved under Darkness in Chains, unto the Judgment of the Great day: after which, they are deeply involved in Gods Eternal Wrath, out of which there is no Redemption.

Gen. 1. 1.
Exod. 20. 11.
Col. 1. 16.
Rev. 4. 11.
Psal. 103. 19, 20.
Mat. 18. 10.
Heb. 1. 7.
Verse 14.
Ezek. 28. 15.
Verse 3.
Eph. 21. 22.
Rev. 4. 10.
Chap. 19. 14.
Jude 6.
2 *Pet.* 2. 4.
Mat. 25. 41.

The Second sort of Creatures was *Man*, who was by Creation, a little lower than the Angels: but his Soul was a rational Being, therefore of the same Essence with them, not capable of Annihilation; but only a change of State: His Body was immortal, in which it was to be confirmed by Eating of the Tree of Life; his place was *Eden*, his State was Paradice, Male and

Heb, 1. 7.
Gen. 3. 22.
Chap, 2. 8.

and Female, capable of producing an Off-spring. He was made in the Image of God, *viz.* in Holiness, Wisdom, Soveraignty: and was Lord of all the inferiour Creation, unto whom all the communicable Attributes of the Divine Nature were communicated; as Mercy, Justice, Patience, Bounty, Love, Humility, and such-like. He was naturally inclined to good but capable, being as yet unconfirmed, of being drawn into Evil; therefore being tempted, broke that Righteous Law that was given him by reason of which his Body was designed to the Dust, his sensitive Spirit to extinguish as the Spirit of a Beast: and his rational Soul to a change of State: as having lost the Image of God, and fallen into the Image of the fallen Angels, sunk down with them into the same Wrath of God, out of which, neither by himself, nor yet by any other Creature, there was no Redemption. This point will be further argued and endeavoured to be cleared unto any sober Person that shall doubt thereof, if he inquire further about it in *Bethania*.

Gen. 1. 27. *Eccles.* 7. 29. *Gen.* 1, 31. *Chap.* 3, 19. *Eccles.* 12. 7. *Chap.* 20. 21. *Jer.* 2. 21. *Eph.* 2. 2. *Psal.* 49, 7.

The Third sort of Creatures were those that move in the *Air*, in the *Earth*, and in the *Waters*. Their Estate was inferiour to mans, as mans was inferiour to Angels. Their Place or Habitation was and is in this World; but since the fall man doth cohabit with them,

Gen. 1. 26. 1 *Pet.* 2. 11.

Heb. 11. 13. *Chap.* 13. 14. *Job.* 1. 21. *Rom.* 1. 12. *John* 3. 5.

them, yet is but a ſtranger in it, and hath no continuing City here; he enters this World naked and mourningly, lives in it ſinfully; and except he be Born again, and ſo recover himſelf to his firſt Eſtate, he muſt leave it miſerably; this third ſort of Creatures have no Rational Life, therefore their end is only anihilation, there being no ſtate after Death proper to them.

FIFTHLY.

Eph. 1. 11. *Jam.* 1. 17. *Jud.* 4. *Mark* 16. 16. *Mat.* 25. 34. *Mat.* 3. 10. *Pſal.* 50. 22. *Mat.* 24. 5.

Touching the Decrees of God, about the everlaſting ſtate of men, it is concluded and believed in *Bethania*, that they are eternal and unchangeable, and that they do reſpect the Perſons and not the Qualities of men; ſo that there is a ſtate of Election, and a ſtate of Reprobation proper to men, as they are found in a ſtate of Regeneration to Chriſt, which is the true eſtate of Election; or remain in the Fall, which is the true ſtate of Reprobation. Even ſo that Decree which is proper to that eſtate is executed upon them.

SIXTHLY.

Tit. 3. 3. *Eph.* 2. 3. *2 Tim.* 2. 19. *Eſa.* 42, 1. *Rev.* 5. 5. *Rom.* 11. 17.

It is concluded in *Bethania*, that none are elected but ſuch as are in Chriſt, who is the only Elect of God, and the Foundation that ſtandeth ſure, in whom the Lord knoweth them that are his; So that he is the Elected Root, and

and Heaven-born Souls are the Elected Branches, and there is no real being in him, but what is by Regeneration, in which the New-creature-Soul is partaker of the Divine Nature, being Ingrafted into him as a Graft into a Stock, and so partaketh of his vertue; from whence springeth up the Divine Nature and Image, which is the Image of the first born among many Brethren; unto a conformity to which Image, God hath predestinated the Sons of men, and into a conformity thereunto he doth call them by the Gospel of his Grace; and in that conformity he doth Justify them, and Glorify all those that shall be Eternally saved.

2 *Cor.* 5. 19.
2 *Pet.* 1. 4.

Ephes. 4. 15.
2 *Cor.* 2. 18.
Rom. 8. 29.
v. 30.
Rom. 1. 16.

SEVENTHLY.

Bethania further believes, That man in the Fall is dead in sin, and averse to every thing that is good; and therefore though means be prepared of God for his recovery, yet without the Grace of God to help him to lay hold on that means, he is like still to continue in that lost Estate, for deeply intangled in the Kingdom of Darkness he is, therefore held by the Prince thereof in great Captivity and Bondage; which being firmly believed, it must needs follow, that Free-will is a great stranger in the House of the Poor.

Ephes. 2. 2.
Rom. 3. 11.
Mat. 7. 18.
Luk. 19. 10.
Col. 1. 13.
Act. 26. 18.
John 15. 15.
1 *Cor.* 15. 10

EIGHTHLY.

Tit. 2. 11. *Heb.* 2. 9. *Chap.* 9. 15. *Ephes.* 2. 4. *Tit.* 2. 12. *Rom.* 2. 4. *Gen.* 6. 3.

Therefore that Grace by which Christ our Lord tasted Death for every man, and procured by the merit thereof Salvation for them, hath appeared, and doth appear unto all men, teaching them the way, and administring to them the power to deny Ungodliness and Worldly-Lusts: For the observation of which appearance, and for the complying with which power, the Lord waiteth in long forbearance upon men, and calleth upon them by the loud Calls of the Gospel; striving with them by the frequent working of his holy Spirit, that so they may come into that Estate in which this Salvation may be obtained by them.

NINTHLY.

Ezek. 16. 6. *Gen.* 3. 9. *Heb.* 12. 2. *Act.* 14. 27. *Phil.* 1. 27. *Act.* 11. 18. *Isa.* 65. 2. *Prov.* 1. 25. *Luk.* 13. 34. *Matt.* 22. 9. *Mark.* 6. 6.

So that the first moving cause of mans Conversion is God, who is the Author of their Faith, and openeth the door thereof, and giveth power to believe, and granteth unto men repentance unto Life; stretching out his Arms of Mercy unto the Stubborn and Rebellious, and to such as set at naught all his Counsels; seriously desiring to gather in all those, who in the end are not gathered; inviting to the Feast, and that in good earnest, those that do not come; marveling at their unbelief,

belief, and reproving their wilful and careleſs refuſal; but his manner of working in the diſpenſations of Grace, is to perſwade, not to force the will of man; therefore it is concluded in *Bethania*, that the power to repent and believe are the Gifts of God, but the Acts of Believing and Repentance are the Acts of men. *Hoſ.* 11. 4. *Mark.* 1. 15.

TENTHLY.

And ſeeing *Bethania* hath been ſuſpected in her Doctrine, about the great work of Chriſts Satisfaction; She ſeriouſly profeſſeth, and hath fully concluded, that by the ſufficiency of Chriſt, the work of Reconciliation of God to men, was fully wrought; and ſatisfaction for all ſins paſt, preſent, and to come, was compleatly made; and juſtification and remiſſion of ſins, by that means was effectually procured: ſo that he needed to ſuffer no more, his Sacrifice being every way ſufficient for thoſe ends for which it was deſigned; upon which ſatisfaction made by Chriſts ſufferings, the Father delivered all Fleſh into his hands, that he might give Eternal Life, or diſpoſe to Eternal Torments, ſuch as conform, or remain Nonconformiſts to the gracious Terms of the Goſpel. So that in the firſt Acts of Repentance and Faith, men do only receive Remiſſion of ſins that are paſt no Mercy, *Heb.* 7. 27. *Rom.* 5. 10. 2 *Cor.* 5. 18. *Heb.* 10. 12. *Verſe* 14. *John* 16. 2. *John* 5. 22. *Mark* 16. 16. *Rom.* 3. 25.

according to the riches of the Grace of God through Christ; and in case any truly converted Soul be overcome by the violence of Temptation, and slip and fall, and thereby be bruised very sore; yet if he readily confess his Sins, and enter into most true Repentance for the same, Jesus our Saviour, as a Mediator between God and man, by vertue of his Intercession, is able to recover them, and to save to the uttermost those who thus come to God by Him: so pardoning and healing the wounded but Penitent Soul; and into this capacity he was put, and entred into the Holy place for this end, by his own blood, without which there is no Remission of Sins; so that the work of Reconciliation was only wrought by the death of the Son of God, but the Salvation of Reconciled Souls is fully compleated by his most precious Life, as may clearly appear by Christian Principles, professed and believed in the little City *Bethania*.

Heb. 4, 15. *Chap.* 7. 15. *Joh.* 1. 9. 2 *Cor.* 7. 10. 1 *Tim.* 2. 5. *Hos.* 14. 4. *Isa.* 57. 18. *Heb.* 9. 22. *Rom.* 5. 9. *Heb.* 7. 25.

And thus, having laid down in certain Articles, The sum in brief of the Doctrine of Bethania, *as it respecteth God to Man: I shall as the Lord shall assist, briefly hint at her Doctrine as it respecteth Man to God.*

And

And ELEVENTHLY.

There are six things believed in *Bethania*, to be the Foundation upon which Christian Religion is to stand; And they are written, *Heb.* 6. 1, 2. The first of which, is, *Repentance from Dead Works*: which is a true turning of the whole mind to God; without which turning, it is impossible that men should walk with him; the which turning is not only a change of Judgment, but also a change of Life: For from a mind estranged from God, proceedeth (as from the *Serpents Root*) an evil Judgment, and a wicked Life; but when the mind is wholly turned to God, a Right Judgment and a New Life presently ensues. Besides, Repentance is an hearty sorrow for Sins that are past, which sheweth forth it self in great brokeness of Heart, and deep humblings of Soul before the Father of Mercies; abhorring it self in Dust and Ashes, in that it hath lived so long in sin against him from whom all its good proceeds; and this godly sorrow worketh Repentance unto Salvation, not to be repented of: and further appears by earnest Prayers, and frequent fastings, and careful Circumspection, with stedfast Resolutions through the Grace of God for time to come, to lead a Holy Life. In this Estate the Soul is received into Mercy,

Act. 3. 19.
1 *Thes.* 1. 9.
2 *Cor.* 7. 10.
Eph. 4. 18.
Isa. 14. 29.
Col. 1. 21.
Eph. 5. 8.
Joel 2. 13, 14.
Psal. 51 17.
James 4. 10.
Job 42. 6.

Act. 9. 11.
Psal. 109. 22.
Job 31. 1.
Chap. 34. 32.

Luke 1. 77. Mercy, and through tender Mercies obtains Remiſſion of Sins.

TWELFTHLY,

Joh. 6. 29. *James* 2. 19. The Second thing, is *Faith*, in which there are three parts: The firſt of which, is *Credence*; by which we believe the things reported of God and Chriſt; Salvation, and the way thereof, to be true.

John 12. 42. *Secondly*, *Adherence*, By which we believe the things reported to be good, excellent, and very profitable, adhering to them in our Affectionate Deſire. Thus far went the Rulers and many others in the way of Faith, believing the things reported by Chriſt, to be true, and adhering unto them as good things; but yet for all this, came ſhort of Salvation: which ſtands at utmoſt end of Faith.

Mark 6. 20. *Mat.* 25. 10. *Act.* 8. 21. *Chap.* 11. 23. *Epheſ.* 1. 13. *Epheſ.* 4. 2. *Mark* 7. 29. *Hoſ.* 11. 8. *Act.* 15. 9. *John* 1. 16. *Pſal.* 97. 2. *Pſal.* 66. 9. The Third and laſt part of which, is *Compliance*; By which the Souls of men comply, and become one with the things of God. And herein Faith arrives at his Maturity and Fullneſs; being now compleated in all its parts; in which compleat ſtate, it reacheth unto the very Heart of Chriſt, in whom all fullneſs dwells; and draws that vertue from him, by which the ſaving health of God is brought into, and alſo maintained in the believing Soul.

THIRTEENTHLY.

The Third thing is *Baptism*, in which also are three parts: And therefore, in this place called Baptisms: The formal part of which, is Water; in which the whole body is dipped or plunged in every part; and this done, in the Name of the Father, and of the Son, and of the Holy Spirit. By this formal part of *Baptism*, we are baptized into the Name and Profession of Divine Christianity; which outward washing is a true figure of the inward washing of the Soul by the Blood of Christ, and Sanctification of the Holy Spirit; and is the laver of Regeneration, but not Regeneration it self. It is a sign of our being dead unto Sin, and burial with Christ in the likeness of his Death, and of our Resurrection with him into Newness of Life: And therefore, as every part of the Soul was defiled by Sin, and is actually cleansed in its turning to God, even so also, as a true figure hereof, after Repentance and Faith is professed, every part of the body is to be washed; shewing thereby the Universal Defilement of the Soul before its cleansing, and that after its cleansing, it ought to be universally pure.

Heb, 6. 2. *Acts* 10. 42. *Chap.* 38. *Rom.* 6. 4. *Mat.* 28. 19. *Acts* 8. 13. 1 *Pet.* 3. 21. *Heb.* 10. 22. *Tit.* 3. 2. *Rom.* 6. 5. *Isa.* 1. 6. *Acts* 15. 9. *John* 13. 10. 1 *Cor.* 6. 11. 1 *Cor.* 12. 13. 2 *Pet.* 1. 4. 2 *Tim.* 1. 7.

The Second part of *Baptism* is that of the Spirit, by which cleansed Souls are baptised into the Mystical Body *John* 3. 6.

2 *Cor.* 2. 15. *Gal.* 5. 16. *Isa.* 30. 11. Body of Christ, and into the Nature, Power, and Vertue of Divine Christianity; This *Baptism* is Effected, when the whole Soul is Spiritualized and Regenerated into the Divine Nature of Christ, and formed after his own Image, that as in outward Baptism the Whole Body is covered over with Water: even so also in this *Baptism*, the Whole Soul is covered over with the Spirit of God, in which it is to live and walk, and act in Divine Things; and this is true Regeneration; of which the other part is but the Laver. Blessed therefore are those Souls who are born not only of Water, but also of the Spirit. *John* 3. 2.

Luke 20. 20. 2 *Tim.* 1. 8. The Third Part of *Baptism*, is that of *Afflictions*; and into this the Spiritual Soul is deeply plunged for the Gospel sake; and as Christ our Lord was straitned in himself until this part of *Baptism* was also accomplished; even so the spiritual Soul desires to confirm his Love to him, by great and overwhelming Tribulations: Therefore, though this Scripture, *Heb.* 6. 2. mentions, *Baptisms*: yet *Bethania* believes, that according to *Ephes.* 4. 5. That there is *but one Baptism*: of which these three are the several parts. *Rom.* 5. 3. *Heb.* 10. 32.

FOUR-

FOURTEENTHLY.

The fourth thing is laying on of hands, which is believed in *Bethania* to be one of these first Principles of the Oracles of God, and therefore given by Christ to his true Ministers, to be by them performed upon believing and baptised Souls; with which they use earnest Prayers and serious Supplications to the Soveraign God, in whom is infinite fulness, that those Souls may receive his holy Spirit; and that Divinely assisting Grace, by which they may be instructed, confirmed, and enabled, to walk and persevere to the end, in that Divine Christianity in which they are now ingaged by holy Baptism. This principle is to be asserted by all Christs true Ministers, as their own indispensible Duty, and by them to be performed as an highly excellent priviledge for believing and baptised Souls in *Bethania*.

Heb. 5. 12. *Mat.* 28. 20. *Act.* 8. 14. *Chap.* 19. 6. 2 *Cor.* 12. 9. 1 *Cor.* 1. 8. 1 *Cor.* 15. 1. *Act.* 20. 20. *Verse* 27.

FIFTEENTHLY.

The fifth thing is the Resurrection of the dead, both of Just and Unjust, and is a Doctrine that in *Bethania* hath been earnestly contended for, and is still of great estimation in the house of the Poor, that as by the fall, both Soul and Body lost their paradifical Estate, and became dead unto it; E-

Act. 24. 15. *Joh.* 5. 28.

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John 11. 25. *John* 5. 5. *Tim.* 5. 6. *Rom.* 6. 11. 1 *Pet.* 1. 23. *Ephes.* 2. 16. 2 *Col.* 3. 18. 1 *John* 1. 3. 2 *Sam.* 14. 14. 1 *Joh.* 1. 4. *Job* 19. 25. *Sam.* 26. 19. *Mat.* 27. 52. *Rom.* 8. 11. 1 *Cor.* 15. 42. *John* 6. 39. *Phil.* 3. 20. *Rom.* 6. 19. *Job* 17. 14. 1 *Cor.* 4. 11. *Pſal.* 49. 12.

ven ſo God hath appointed a way by him who is the Reſurrection and the Life, to obtain it again; and it is begun firſt in the Soul, and that in this world, who by the Voice of Chriſt, in the Diſpenſation of Grace, is raiſed up from a Death in Sin, to a Life of Righteouſneſs, which is a true ſtate of true Regeneration and Spiritual Reſurrection, by which it recovers again the Divine Image, and ſo obtaineth communion with God; the which by the Fall, was utterly loſt. In which communion ſtands the Divine Joy, which is a true paradiſical ſtate, and firſt part of that Reſurrection of Juſt men, in which *Bethania* obtaineth great conſolation. The ſecond part is that of the Body, which will be accompliſhed when Jeſus ſhall appear the ſecond time; by whoſe Voice of Power, in the diſpenſation of Glory, he will bring it to paſs, that hath ſaid, *I will riſe again at the laſt day, in which theſe Eyes ſhall ſee God, and theſe Vile Bodies of ours be made like the Glorious Body of Chriſt.* So that theſe Members of our Bodies, which were yielded in this World as Inſtruments of Righteouſneſs unto the Glory of God, although by reaſon of the Fall we are ſunk down into a ſtate of Corruption, afflicted with Hunger, Thirſt, Cold and Nakedneſs, ſubject to Sickneſs, Pains, Perſecutions, Deformity and variety of Likeneſs, like the Beaſts and Fowls,

into

into whose Kingdom we now are fallen, having lost our own, which at first was Paradise, and therefore subject to Mortality and Death, as they are; yet this very Essence, shall rise again, but in a far more excellent Estate, and become a glorious Body, like the glorious Body of Christ; in which Estate it will be neither Male nor Female, neither Marry, nor be given in Marriage, nor be of variety of Form, nor yet appear in the imperfections of old Age or Infancy, but all Heaven-born Christians, whose Souls are formed into the Image of Christ, and also grown up into his Similitude, and into the measure of his Stature in the inward man: Even so in the Resurrection, the Bodies of the Saints shall be all of one entire likkeness one with another, fashioned in the likeness, and raised up into the measure of the Stature of the Glorious Body of Christ, and now become meet Companions for their Heaven-born Souls; unto whom in their corruptible State before the Resurrection, they were meer Prisons; and in this united State of Body and Soul, the whole Catholick Church becomes Triumphant, and is the glorious Bride the Lambs Wife; who being now Married unto him, which is the highest degree of her Blessed Union; she is therefore Instated in his Unspeakable Glory, in which she lives, and with whom she shines for evermore.

Eccl. 3. 19.
1 *Cor.* 15. 43.
Matt. 22. 30.
Gal. 3. 28.
Phil. 3. 21.
Ephes. 4. 13.
2 *Cor.* 5. 2.
Rev. 19. 7.
Chap. 21. 9.
Verse 7.

Mat. 13. 43. *Rev.* 20. 6. more. Bleſſed therefore are thoſe Souls which ſhall at laſt obtain this glorious Reſurrection of Juſt men, about which the Faith of *Bethania* is firm and unſhaken; but as for Unjuſt men, who will not hear the Voice of Chriſt in the Diſpenſation of Grace, and come out of the Grave of Sin by the ſweet awakening Call of Gods convincing Spirit; theſe muſt ariſe from Death and the Grave by force, in the diſpenſation of Vengeance; and as their Souls have lived in a ſtate of Sin unto the luſts and will of the Devil, by reaſon of which they are deeply defiled with divers kinds of Impieties, and ſo in the ſacred Scriptures are rightly called Serpents, Vipers, Dogs, Swine, Wolves, Foxes, and ſuch like: Even ſo in the Reſurrection their now beautiful and ſtately Bodies, in which they are proud, and triumph like the Peacock with his flouriſhing Tail, following the ſteps of *Lucifer* their Infernal King, ſhall receive an ugly deformed monſtrous ſhape, ſuitable for ſuch a Deviliſh Soul; whoſe Image they received in this World, and in whoſe Spirit they walked while in this World; therefore in that Image their Souls and Bodies muſt appear in the World to come, and ſink down in it into Gods Eternal Wrath; in which, as in unquenchable Fire, maintained by the Breath of the Eternal God, as a ſtream of Brimſtone, to make their Tormento everlaſting. *SIX-*

Prov. 6. 9. *Joh.* 16. 8. *Epheſ.* 5. 14. *Joh.* 8. 44.

Mat. 23. 33. *Chap.* 7. 6. *Ver.* 15. *Luke* 13. 32. *Job* 20. 5. *Iſa.* 14. 12. *Job* 41. 34.

1 *Cor.* 15. 38. *Epheſ.* 2. 2.

Iſa. 30. 33. *Mark* 9. 46.

SIXTEENTHLY.

The fixth thing, according to the Doctrine of *Bethania*, is Eternal Judgment, or a day wherein or in which God will Judge the Secrets of men by Jeſus Chriſt; before which Judgment Seat muſt all both good and bad appear, and there receive, according to the things done in the Body, whether they be good or evil; in which time the Juſtification of Chriſtian Souls ſhall be fully compleated, who were Juſtified firſt from the Sin of their Nature, by the meer Merits of Chriſt, who as the Lamb of God, taketh away the Sin of the World. Secondly, from the Sin of their Perſons, through faith in his Blood, even from all the Sins that were paſt through the forbearance of God, and now laſtly, are Juſtified as doers of the Commandments of Chriſt their Lord; and ſo all acts of Obedience to him, and all exerciſes and ſufferings for him, with all acts of Charity to his People, are brought into open view before Angels and Men, and ſo rewarded with an Eternal Inheritance to their everlaſting Conſolation; in which Judgment the Sin of thoſe true *Iſraelites* may be ſought for, but cannot be found, being blotted out in this time of Refreſhings, which is now injoyed in the glorious Preſence of the Lord; then there

Act. 17. 31.
Rom. 2. 16.
2 *Cor.* 5 10.
Mat. 12. 37.
Joh. 1. 29.
1 *Joh.* 2. 2.
Rom. 3. 25.
Rom. 2. 13.
Rev. 22. 14.
Matt. 7. 21.
Matt. 25. 34.
Rev. 14. 13.
Heb. 9. 15.
2 *Theſ.* 2. 16.
Jer. 15. 20.
Act. 3. 19.

Mal. 3. 18. *Isa.* 33. 14. *Dan.* 5. 25. 1 *Sam.* 2. 3. there shall be a clear discerning between the Sinners and the Saints in *Sion*, between them that served God, and those that did but seem to do so; for now *Mene*, the time of numbering for actions is past; and *Tekel*, the weighing of actions is come; and therefore the Wheat and the Tares, though *Mat.* 13. 30. *Chap.* 25. 32. they have grown together in one Field, must be perpetually seperated, and the Goats and Swine must depart on the left-hand, and the Sheep and Dove come on the right-hand, and each kind be fixed in their proper and E- *Psal.* 101. 1. ternal State; from which most just and *Rev.* 15. 3. wise proceedings of a Righteous Judge, shall Christians have cause to Sing the Song of Mercy and Judgment unto great *Jehovah*.

Eccles. 12. 14. *Job* 20. 11. *Psal.* 50. 21. Then shall also that monstrous number, and hanious nature of Wicked mens Sins be discovered, and set all in order in most ample manner before their Faces, the Books of Heaven being now opened, and the Records of Conscience witnessing to their Truth, reduceth the Sinner into a speechless *Rev.* 20. 12. silence, and there is none now in Hea- *Matt.* 22. 12. ven, Earth, or Hell, that will or can undertake to plead their cause; no Angel in Heaven will undertake it, *Job* 5. 1. and so they know not unto which of these Saints to turn; and as for Christians, they have now but one mind and will with Christ their King, and therefore confess all his ways to be most

Just

Juſt and True; therefore the Father will neither ſorrow nor now regard to ſee his wicked Son condemned to Eternal Flames; nor yet the Wife her Husband; neither the Children their Parents, nor any other Relations; for there is no knowing one another after the Fleſh any more; and as for Chriſt the only Mediator, by whom Peace in time paſt might have been made; he was not at all reguarded by them in the day of Grace: And now that Harveſt is paſt, and that Summer is ended, and ſo Mercy to them is out of date; for he is deſcended from the Throne of Grace, and exalted upon a Throne of Glory, and cloathed with the Garments of Vengeance, and ſo the meek and gentle Lamb appeareth as a fierce and terrible Lyon; from whoſe Face the Rocks and Mountains in this dreadful day cannot hide; it is he whoſe Mercies they have careleſly ſlighted, whoſe Commands they have wickedly diſobeyed, whoſe People they have unjuſtly perſecuted, whoſe moſt glorious Name they have moſt grievouſly blaſphemed, trampling under their Feet the precious Blood of the Covenant, and crucifying unto themſelves afreſh the Son of God; ſo putting him to an open ſhame, and doing deſpite unto the holy Spirit of Grace, and therefore in no reaſon can they expect any relief at at all from Chriſt, whom they have thus wickedly

Rev. 15. 3.
2 *Cor.* 5. 16.
1 *Tim.* 2. 5.
Act. 10. 36.
Prov. 1. 24.
Joh. 8. 20.
Iſa. 36. 34.
Chap. 59. 17.
Rev. 6. 16.
Rom. 2. 8.
Matt. 5. 11.
Rom. 2. 24.
Heb. 10. 29.
Chap. 6. 6.

ly

ly abuſed; nor from his Holy Spirit whoſe Counſels and Convictions they have refuſed and ſet at nought: And as for Rocks and Mountains, they ad- miniſter them no ſecurity; for Hea- ven and Earth it ſelf will flee away from the Face of this Terrible and An- gry Judge; and therefore cannot hide from his All-ſeeing Eye, with whom they now muſt have to do. And as for the Devil, whom with great Dili- gence they have ſerved in this World, walking ſecurely in it, as if God had taken no notice of them at all: He will appear to them a very helpleſs Maſter, for he muſt himſelf to his Eternal Den of Darkneſs, where he and all his Followers in Rebellion a- gainſt God, muſt be woful Compa- nions together in that State, where the Worm will never dye, nor the Fire ever be quenched; and ſo the State of unconverted Men in this ter- rible Day, muſt needs be miſerable. Therefore, no marvel if all the Workers of Iniquity, of what Rank or Quality whatſoever, and ſuch as *Felix*, fear and tremble at it.

Acts 7. 51.

Rev. 20, 11.

Heb. 4. 13.
Rom. 6. 16.
Zach. 1. 11.

Mat. 25. 4,
Mark 6. 40.

Rev. 6. 15.
Acts 24. 25.

SEVENTEENTHLY.

From theſe Principles Chriſtians in Antient Times went on to Perfection, labouring after it, and ſtriving unto it accor-

Heb. 6. 1.
Col. 1. 29.

ccording to the Power of God which wrought in them mightily,

But becauſe this Doctrine is become ery doubtful, and that to many ſeri- us Perſons, by reaſon of their long Converſe in the earthly *Jeruſalem*; *John* 6. 60. n which it is counted a ſaying too ard to bear; and in that alſo they ave pitched their Tents ſo near the uburbs of *Babylon*, in which it is o marvel to hear it flatly condemned s Hereſie. We ſhall now therefore tate it, as it is believed in the little City *Bethania*.

And Firſt therefore, *There is a* *Mark* 4. 28. *Perfection of Nature*, unto which e- very Creature, the very Beaſts, Fowls, Plants and Trees do incline and ar- rive to, if no Impediment hinder.

Secondly, *There is a Perfection of Grace, and this in* Bethania *is called a Perfection Commanded*; Therefore her Inhabitants, are longing for it, and labouring after it, that nothing may *James* 1. 4. *Phil.* 1. 10. be wanting in the Obedience of Faith; *Mat.* 20. 21. chearfully enduring the Burden and *Heb.* 11. 40. Heat of the day; reſigning themſelves *as Clay into the hands of the Potter*, that by the power of Jeſus, who came to ſave his People from their Sins, they may attain unto it.

But Thirdly, *There is a Perfection* *Mark* 4. 28. *of Glory, which in* Bethania, *is called, A Perfection Promiſed.* Now this *Perfection* is a State of Reward, but the Perfection of Grace is a State of

Labour.

Labour, The Perfection of Nature and the Perfection of Glory are eaſily believed. The only doubt is about the Perfection of Grace, although it runs through the very Veins of *Bethabania's* Divine Charter; and was commanded by God to *Abraham*, ſaying, *Walk before me, and be thou perfect*; and by Chriſt to his Diſciples, *Be ye therefore perfect, as your Heavenly Father is perfect*; *and if thou wilt be perfect, Go ſell all and come follow me.* And, Every one that is perfect ſhall be as his Maſter, is oft preſſed unto by the Apoſtles; That I might preſent every man perfect in Chriſt Jeſus: whereunto I alſo labour according to his working that worketh in me mightily: That ye may ſtand perfect and compleat in all the Will of God: Unto the meaſure of the Stature of the fullneſs of Chriſt, unto a perfect man; Perfecting Holineſs in the Fear of God. And herein is our love made perfect, becauſe as he is, ſo are we in this World: Let us therefore, as many as be perfect, be thus minded; being filled with the fullneſs of God, changed from Glory to Glory into the ſame Image with him, even as by the Spirit of the Lord: And he that hath this hope in him, purifieth himſelf even as he is pure: Wherefore Beloved, Seeing ye look for ſuch things, be diligent, that ye may be found of him in peace, without Spot and Blameleſs: that he

Jer. 17. 1.
Mat. 5. 48.
Mat. 19. 21.
Luke 16. 40.
Col. 1. 28.
Col. 4. 12.
Epheſ. 4. 13.
2 *Cor.* 7: 1.
1 *John* 4. 17.
Phil. 3. 15.
Epheſ. 3. 9.
2 *Cor.* 3. 18.
1 *John* 3. 3.
2 *Pet.* 3. 14.

he might present it to himself a Glorious Church, not having spot or wrinkle, or any such thing; but that it should be Holy and without blemish. *Ephes.* 5. 27.

For Pure Religion and Undefiled before God, is this, *To visit the Fatherless and Widdows in their Affliction, and to keep our selves unspotted from the World*: many more Scriptures might be alledged to the same purpose, But because it is an hard saying to the fleshly part, therefore who can bear it? This is indeed the narrow way which Flesh and Spirit mixt together cannot walk in: Therefore, He that is Christs in Espoused Union, hath Crucified the Flesh with the Affections and Lusts, and is born of the Spirit, and so is a compleat Spiritual Man; And therefore walketh in the Spirit, hating even the very Garments spotted with the Flesh, having through the Spirit Mortified the Deeds of the Body, by the which suffering in the Flesh, he hath ceased from Sin, and liveth to God in Newness of Life. *James* 1. 27. *Matt.* 7. 14. *Gal.* 5. 24. *John* 3. 6. *1 Cor.* 2. 15. *Gal.* 5. 25. *Jude* 24. *Rom.* 8. 13. *1 Pet.* 4. 1, 2.

Therefore do we begin Christianity in the Principles before written, that we might finish it in Perfection; and so our running to end this Race, and our fighting to accomplish this Warfare; yea, all our labouring, tendeth to finish this Course: And here at last the Reward will stand. *1 Cor.* 9. 24. *Verse* 25. *2 Tim.* 4. 7.

Phil. 2. 12. *Job* 12. 5. *Gal.* 6. 1. *Isa.* 30. 26. 1 *Cor.* 8. 12. *Heb.* 9. 24. *Numb.* 21. 9. 1 *Thess.* 5. 6. 1 *John* 1. 7. *Psal.* 55. 8. 2 *Pet.* 3. 14. *Cant.* 2. 3. 2 *Cor.* 10 5. 1 *Cor.* 12. 11. *John* 15. 14. 1 *Pet.* 1. 10.

But while this Salvation is working out, it is with much Fear and Trembling; and many slips, falls and wounds, poor Souls receive in this difficult Passage; and were it not for the Intercession of Christ, the which to us in this Case is of an unspeakable Advantage, we might utterly despair of coming to our journeys end: By Vertue of which, in most true Repentance, and right humble Confession, looking to him in the true Nature of the Christian Faith, who is Exalted at the Right Hand of his Father for this very end; the Soul is cured again from the Stings of Wilderness Serpents, by which it was wounded in its Travels toward the Milkey Land; and so in true Watchfulness, walking in the Light as he is in the Light, receives Remission of its Sin, and is cleansed from all Unrighteousness: and thus being recovered, he hasteth on his way again, performing his work with Diligence and Chearfulness, till at last every thought is brought into Subjection unto the Obedience of Christ. This Perfection is not pretended to in *Bethania*, to be a Perfection in parts, for that is the Gift of God, and he distributeth thereof severally to every one as he will; but it is a coming up to all the Requirements of God that are or can be known, with diligent search, with a careful abstaining from all Actions and appearances

pearances from Evil; giving up the whole Heart and Soul to God, and yielding the Members of the Body as Instruments of Righteousness in his Service, and to his Praise: And so having the whole fruit of the Soul, and also the whole fruit of the Body, unto most pure Holiness; the end will be Everlasting Life. Let none of our Mothers Children be too angry with us though we go a little out of their Vineyards in this difficult point of Doctrine; for if they will enquire further about it, we readily shall in the best manner we can, explain and confirm the same in all Humility and Meekness of Spirit, which is the ruling Spirit in *Bethania*.

1 *Thess.* 5. 12.
Prov. 23, 6.
Jer. 29.12,13.
Rom. 6. 19.
Verse 22.
Cant. 1. 6.
Col. 3. 15.

EIGHTEENTHLY.

The Catholick Church of Christ is believed in *Bethania* according to the Scriptures, and that Ancient Article of the Apostles Creed, to be a Communion of Saints or Holy ones, Constituted by Divine Appointments, and ordered by Rules from Heaven; being richly adorned with Divine Vertue, and possessed with exceeding great Power. She is the Blessed *Shulamite*, deriving her Name and Divine Nature, from **Shulim**; for *Shallom*, the Prince of Peace, being his Sister,

Eph. 1.23.
1 *Cor.* 10. 16, 17.
Rom. 15. 5.
1 *Cor.* 12. 27.
Rev. 11. 1.
Psal. 45. 13.
Ephes. 1. 19.
Cant. 6.13.
Isa. 9. 6.

and also his Spouse, she doth and will appear in a Threefold State:

Mat. 5. 14. The first of which, is *Formal*, in which she is as a City on a Hill, from whence True Doctrine, and Divine Purity shines forth unto the World.

Ezek. 43. 11. *John* 10. 9. In this Estate, Her Worship is visible, consisting of Forms and Ordinances, Goings-out, and Coming in: And to this belongs those two Blessed Sacraments, *viz*, Baptism, and the Lord's Supper; But Her formal State is measured from Heaven, and Her whole visible Limits round about, must be most Holy.

John 3. 2. *Cant.* 6. 10. *John* 4. 24. *Phil.* 3. 3. 1 *Cor.* 12. 13. *Rev.* 2. 17. *John* 6. 55. *Isa.* 32. 2. 1 *Cor.* 10. 4. *Cant.* 8. 13. *Chap.* 4. 12. Her Second State, is *Spiritual*: Wherein She is vailed, and unknown unto the World; and in this Estate She Worshipeth the Invisible Father, in Spirit and Truth; Injoying a Baptism which is inward and Spiritual; and a Supper that every one knows not of. For the hidden *Manna* is Her Divine Food, and the Spiritual Rock giveth Her Water: In this Spiritual Estate, She is a close Companion with the Blessed Lamb; and dwells within the measuring Line: So is a Garden inclosed, a Spring shut up, a Fountain sealed; and though Her outward and visible Limit be oft assaulted, and sometimes trodden under feet by the *Gentiles*: Yet here She is secure under the Shadow of the Rock of Ages; Even under the wing of Christ as his only

Isa. 32. 2. *Psal.* 91. 4. *Cant.* 2. 10.

only Fair and Unspotted Virgin, This is Christs Holy Temple, wherein he dwells and walks; and the Perfection of Beauty, out of which he shineth: So that those who are fleeing as *Doves* to his windows, may clearly see, That the Glory of the Lord is risen upon Her; This is Spiritual *Sion* of whom many Glorious things might be spoken: But we must come into *Bethania*, and be poor in Spirit to hear them. *Chap.* 6. 9. 2 *Cor.* 11. 2. *Chap.* 6. 16. *Psal.* 50. 2. *Isa.* 60. 8. *Verse* 1. *Psal.* 87. 30.

But Her third Estate, is *Glorious*, and every way *Perfect*; In which the Light of the Sun, Moon, and Stars, are needless: Her length, breadth, and height are now equal, for Soul and Body both, are got beyond all Corruption, and arrived at fullness of endless Glory, in which She is become the Lambs Beautiful Bride, who in Her Spiritual Estate, was only Espoused to Him, and therefore is Exalted with Him upon a Throne of Glory, and all the Heavenly Host rejoyceth at it. Thus the Lamb who was before Her Sun of Righteousness, is now become Her Sun of Glory, and will never more be Eclipsed from Her. *Rev.* 21. 23. *Verse* 16. *Verse* 9. *Rev.* 3. 21. *Chap.* 19. 7. *Mal.* 4. 2. *Isa.* 60. 20. *Nah.* 3. 4.

But *Bethania* hath heard of a well-favoured Harlot, yet delights not to have any Acquaintance with her; who though she derives her Name from Christ, yet in Nature is far different from Him: But she will at *Isa.* 4. 1. *Isa.* 33. 14. *Rev.* 18. 7.

laſt appear in her own Eſtate, being ſtripped and made bare, and unclothed of all her Forms of Godlineſs; and ſo theſe Sinners in the viſible *Sion* ſhall be afraid: and that Fearfulneſs ſhall ſurpriſe the ſeeming Chriſtian, who being a fruitleſs Fig-tree, and but a well-favoured Harlot, muſt together with the pricking Bramble, and Defiled Strumpet, be Fuel for Everlaſting Burnings.

Iſa. 27. 4.
John 15. 6.

NINETEENTHLY.

The true Miniſters of Chriſt; and ſuch as are approved in *Bethania*, are men of paſſing pure lives; be-deck with every kind of Vertue, Divinely inſtructed out of the great Charter of *Bethania*, by the Holy Spirit of Jeſus: keeping cloſe to thoſe Principles upon which Chriſtian Religion is founded; carefully purſuing thoſe Principles by which it is carried on, and contending earneſtly for thoſe Principles by which it is compleated. Theſe being inferiour Shepherds, are to be guided by *Eupoimenos* the *Prince of Shepherds*: And ſo being firſt Converted themſelves, are carefully to ſtrengthen their Brethren, and diligently to feed the little Children; that

Euſeb. Eccl. Hiſt. Lib. 3. *Chap.* 21.
Tit. 1. 6, 7, 8, 9.
Jude 3.
1 *Pet.* 5. 1.
Verſe 4.
Luke 22. 32
John 21, 15.

that ſo as their Ears do hear, and their Eyes do ſee; even ſo alſo, their Hands may handle the Word of Life, going ſtill before the Flock in the difficult Paſſages of every kind of Suffering, and leaving the Print of their Feet in the narrow Path of Self-Denial: giving them good Examples of great Patience, Deep Humility, and Divine Purity; given much to Prayer, Faſtings and Watchings: Often contented to be in Wearineſs and Painfulneſs in their frequent Journeys or Journyings; taking care of all the Churches; teaching alſo from Houſe to Houſe, that the Guilt of Souls may not be upon them. Being bold and undaunted in Reproving Sin in high or low; like Lyons that turn not aſide for any: And yet in Nature, Meek, and Tender like Lambs and the harmleſs Doves of the Valley; carefully encouraging the leaſt Spark of Vertue, and in all things approving themſelves as the Miniſters of Chriſt, as ſuch who are put in truſt with the Myſteries of the Goſpel; That they may be a Light unto the World, a Salt of the Earth, and a Glory in the Chriſtian Churches; that ſo as the great Shepherd, their Maſter, whoſe work was both to Do and Teach; They alſo may ſay, What ye have heard and ſeen in us, *That do, and the God of Peace ſhall be with you*;

1 *John* 1. 1.
Jer. 50. 8.
Phil. 4. 9.
Cant. 1. 8.
James 5. 10.
Act. 20. 19.
2 *Cor.* 6. 6.
Acts 6. 4.
2 *Cor.* 6. 5.
Chap. 11. 26, 27
Acts 20. 20.
Tit. 2. 15.
Prov. 28. 1.
1 *Theſſ.* 2. 16.
Mat. 10. 16.
2 *Cor.* 6. 4.
1 *Cor.* 4. 1.
1 *Tim.* 1. 11.
Mat. 5. 13, 14.
2 *Cor.* 8. 23.
Acts 1. 1.

walking as we have given you an exact Example; *For our Conversation is in Heaven, be therefore followers of us, as we have followed our Lord Jesus.*

Phil. 4. 9.
Phil. 3. 20.

And so as every one hath received a Ministerial Gift, having first made Experimental Tryal of the painful Passages of Divine Regeneration, he is to minister unto others with much meekness, having the Learned Tongue of Divine Teachings; that he may rightly divide the Word of Truth, and speak a Word in Season to weary Souls; Taking their own Purse till it was wholly empty, and so giving Examples to live by Faith on him, the savour of whose Knowledge they carefully manifest in every place; but such as know not by most true Experience, the very Nature of Divine Regeneration, though as great Masters in the fleshly *Israel*, they eminently flourish in the Gifts of Knowledge, are still unskilful in the Word of Righteousness, and great Strangers to the simplicity of the Gospel. Therefore, They make indeed a Pottage like the Sons of the Prophets, but there is Death in it, and it doth fill the Head with Notions, and the Belly with the East-wind. These therefore are but idol-Shepherds, setting up the pleasant Pictures of their own Excellencies, and thereby forming lifeless

1 *Pet.* 4. 10.
Mat. 19. 28.

Isa. 50. 4.
1 *Tim.* 2. 18.

Luke 22. 32.
Mark 10. 21.
1 *Sam.* 24. 24.
Heb. 10. 38.
2 *Cor.* 2. 14.
John 3. 10.
1 *Cor.* 8. 1,
Heb. 8. 12, 13,
2 *Cor.* 11. 3.
2 *King.* 4. 40.
Heb. 8. 7.
Job 15. 2.
Zech. 11. 17.
Isa. 2. 16.

ben Images of an outward Profession in the Souls of men, where the living Image of God should stand; such as these may build a fleshly *Jerusalem*, and engrave upon it a confused *Babel*. But *Bethania*, who is poor in Spirit, desires them not in her Divine Corporation; least as the foolish woman, They should pull down many Houses with their hands, and turn the little City *Bethania*, into the great Confused Heap of *Babel*; being very apt to err through Wine, and to be mocked by Strong Drink; having their Sences Stupified by fullness of Dainty Meats, and other Flesh-pleasing Enjoyments, by reason whereof, They forget the Law, and pervert the Truth of Christ, and lay that upon others which themselves will hardly touch with one of their Fingers. Therefore, The Ministers of *Bethania* do drink but very little Wine, and that chiefly for their Stomachs sake, and in case of often Infirmities, and scarce any Strong Drink at all, but in case of great necessity, and to revive the Spirit when it is ready to faint through weakness; according to the usual Order and Custom carefully observed in the Houses of the Poor, whose Ministers as before described, are to be submitted unto, and had in great Estimation; as such who watch for Souls, who must also give an account thereof to

Prov. 14. 1.

Isa. 28. 7.
Prov. 20. 1.
Jude 19.
Psal. 14. 4.

Mat. 23. 4.

1 *Tim.* 5. 23.

Prov. 31. 6.

1 *Thess.* 5. 13.
Heb. 13. 17.

Jesus the Prince of Shepherds: Therefore, Their Doctrine is to be believed, their Counsel to be regarded, the Order to be observed, and their Examples to be followed; who also are earnestly to be prayed for, even for their increase in Number and Divine Excellencies: That *Bethania* may have plenty of Ministerial Bread, and her little Children nourished with sincere Milk; Her Star-light may be Glorious, Her Vision Plain, and the Gates of her City carefully watched against all the hurtful Spirits of *Babel*.

Matt. 9. 37, 38.
Eph. 6. 19.
1 *Pet.* 2. 1.
Rev. 1. 20.
Isa. 62. 6.

TWENTIETHLY.

And now forasmuch as we have already signified, that the Holy Scriptures are the great and only Charter of *Bethania*; by vertue of which, she holdeth all her Priviledges, and from whence she deriveth her whole Doctrine: Together with her Discipline and Rules of Life. We have also thought convenient to lay down in writing, from whence she hath received this Divine and Ancient Charter.

First

First, Then she believeth, That there is an Essential and a Ministerial Word of God, which Essential Word, is that, by which the Eternal and Invisible Deity doth utter his most Sacred Mind, and reveal his Secret Counsels to his Creatures, both Angels and Men. This Word, is He who was with the Father before ever the World was made; and by Him were all things made that were made. Being the Word of His Eternal Power, by which they are upheld and do consist. He is the Food of Angels, and immortal Souls of Holy Men; by vertue of whom, they live for-ever. For in him is Life, and this Life, is the Light of Men; This Word is Quick and Powerful, and sharper than any Two-Edged Sword; and pierceth into the deepest parts of the Soul, dividing between the very Soul and Spirit, the Joynts and Marrow; and discerneth all the Thoughts and Intents of the Heart; and there is no Creature that can be hid from his Sight. He will shortly be cloathed with a Vesture dipt in blood; whose Name is called, *The Word of God*; This *Word* became Flesh and dwelt among us: And we beheld his Glory, the Glory of the only Begotten of the Father, full of Grace and Truth: From this Essential Word, springing immediately

Heb. 1. 1. *Prov.* 8. 22. *John* 17. 5. *John* 1. 12. *Heb.* 1. 3. *Col.* 1. 15, 16, 17. *Psal.* 78. 24, 25. *Mat.* 4 4. *Deut.* 8. 3. *John* 6. 5, 7. *Chap.* 14. *Heb.* 4. 12. *Rev.* 10. 13. *John* 1. 14. *Mark.* 4. 35.

Col. 3. 16.
Gal. 3. 19.
Acts 7. 53.
Heb. 2. 2.
Rev. 1. 1.
Gen. 18. 19.

ly from the Eternal Deity, proceedeth that Ministerial Word which Mortal Creatures are capable to hear; which Ministerial Word, was at first received by Angels, and by them uttered to Holy Men in ancient Times; who carefully taught it to one another from Father to Son. And so the Gospel was Preached to *Abraham* long before the Scriptures were written: This Word that was uttered at divers times, and in divers manners, by the Ministry of Angels, was at last committed to Writing by famous *Moses*, and so it lay hid in Types and Figures; secretly couched in the Names of Men, and things mentioned by him in those five Books which he hath written; and these are they which we call the first part of Holy Scripture: The which, by the Spirit of Jesus were unvailed unto, and by famous Prophets, who wrote more clearer Visions out of *Moses*, being Expounders of him, then *Moses* himself before had discovered; uttering many Divine Prophesies touching the *Messiah*, who was the subject which all the Prophets pointed at or unto; still making the Vision more plain and clear, as they drew nearer the coming of Christ. These also wrote fully of the State of those who kept, and also of those who did transgress this Ministerial Word of God, whose writings

Gal. 3. 8.
Heb. 4. 4.
Exo. 24. 4, 7, 8.
1 *Cor.* 10. 4.
Chap. 5. 7.

Hab. 2. 2.
Neh. 8. 8.
Act. 10. 43.

were

were designed also for our Learning, and these are the second part of the Scripture. *Rom.* 15. 4.

But at last, The Essential Word was made Flesh, and became visible, and uttered himself by a humane Tongue to mortal Men, and so fulfilled those things in clearness, in his most Sacred Person, which *Moses* and the Prophets had written of him: The fulfilling of which, together with his famous Sermons, and mighty Miracles were written by those who were Eye-witnesses of what he did and taught, whose Holy Apostles having received a Commission to preach the Gospel to every Creature, were assisted thereunto by an infallible Spirit, and so turned many Souls from Darkness to Light, and Planted many famous Churches, unto whom they sent certain Divine Epistles; The which, together with the Holy Evangelists, makes the Third part of Scripture: and this altogether, with the Mysterious Book of the Revelations, is the Divine and Antient Charter of the little City *Bethania*; which proceedeth, first, from the Eternal Deity, by the Essential Word of his most mighty Power, by whom it was committed to Angels, and by them Ministred unto men: and first written by *Moses*, then Expounded by the Prophets, fulfilled by Jesus, further written

John 1. 14,
1 *John* 4. 14.
Mat. 3. 15.
John 19. 28.
Mat. 5. 18.
Luke 1. 2.
Acts 1. 1.
2 *Pet.* 1. 16.
Mark 16. 15.
1 *Pet.* 1. 12.
Acts 26. 18,
1 *Cor.* 3. 6.
2 *Pet.* 3, 16.

Rev. 22. 18.

ten and Exemplified by the Apostles and Evangelists, whose Authority maketh many impresses upon the Consciences of Mortals; hath made Tyrants tremble, and humble Souls to triumph; hath remained firm and uncorrupted, especially in its Essence, in the midst of its very Enemies. And they who have witnessed for it in all Ages, have easily passed through inhumane Tortures; it hath out-lived many Cities and all their firmest Charters; and hath seen many Laws repealed that have been made against it: Hath been frequenty pleaded for by the Inhabitants of *Bethania*, before high and mighty Mortals, and is a marvellous Precious Jewel in the House of the Poor.

2 *Chron.* 34. 27.
Acts 24. 28.
Psal. 119. 46.
Rev. 12. 17.
Heb. 11. 35.
Psal. 19. 10.
Psal. 119. 72.
Jer. 15, 16.

Disci-

Discipline and Order Observed in BETHANIA.

Thus having briefly hinted at divers Points of Doctrine, Held and Believed in the little City Bethania: *Of the Signification of which Word, we have given an Account in our Epistle to the* Reader, *and in our last* Article, *have more plainly declared her* Divine Charter; *And from whence also she hath received the same. We hope now to give a Brief Description of the* Discipline, Order, *and* Manner *of Life, Owned and Observed in the House of the* Poor. *And,*

FIRST.

THERE be Solemn Meetings for Divine Worship of the Holy *Heb.* 10. 28.

Holy God, and Instruction and Edification of Mortal Men; seriously, diligently, and with great Reverence and Godly Fear, Observed and highly Esteemed in *Bethania*; In which for that time, all other things, whether Actions of Soul or Body, are suspended and laid in Silence: That with great Retiredness of Spirit, they may watch with Christ one Hour: And like the little Islands of the Poor in Spirit, wait for the Law from his Mouth, to lay up his Word in their Hearts, that it may be for good Counsel and Comfort for their Souls. By which means, improved in this manner, the House of the Poor groweth rich in Divine Vertue and deep Wisdom; being Fortified more in their Souls with the exceeding great Power of God; of which retired Spirits have sensible Experience, and by which they are quickned yet farther unto Spiritual Things. And so feeding in the Valley of great Humility, by the still Waters of immediate and Ministerial Teachings, they grow like Willows by the Water-courses, and flourish like a Field which the Lord hath Blessed: When the Inhabitants of *Babel*, that discomposed Multitude, and all the careless Daughters, are famished and dryed up with Thirst.

Acts 20. 7.
1 *Cor.* 11. 20.
Heb. 12. 28.
Psal. 89. 7.
1 *Chron.* 22. 19.
1 *Cor.* 7. 22.
Mat. 26. 40.
Isa. 42. 4
Job 22. 22.
Jer. 15. 16.
Psal. 119. 24.
Isa. 44. 4.
Psal. 119. 98, 99, 100.
Ephes. 1. 18.
Psal. 119. 93.
Cant. 6. 11.
Psal. 23. 2.
John 6. 45.
Gen. 27. 27.
Isa. 5. 13.

SECONDLY.

The Inhabitants of *Bethania* are very careful to observe those Hours Dedicated to Divine Worship, as time that then is none of Theirs, but the Lords; and therefore they think it dangerous to steal away any part thereof from him, and convert it to their own private use; like *Ananias* and *Saphira*, which stole away part of that from God, which they pretended to give unto him, but felt the dreadful Effects thereof by the loss of Life. And for mocking the Lord, and lying against his Holy Spirit, is is greatly to be doubted also, they have lost their Souls. And hence it comes to pass among the careless Daughters, who suffer the Lord to wait for them, till his Spirit be greatly grieved, and sore wearied with their intollerable Delay; That they have little else in their coming to Meetings, but dry Breasts, and a Barren Womb: The Lord having withdrawn himself from their careless Souls, and left them to inherit the parched places of the Wilderness, in great leanness of Spirit, as their wrinckles testifie to their Faces; And notwithstanding, They are frequently at Meetings, and even learning in the visible Temple,

Acts 3. 21.
Isa. 58. 3.
Verse 13.
Acts 5. 1. 2.
Verse 5.
Verse 10.
Isa. 32. 9. & 12.
Ephes. 4. 30.
Hos. 9. 14.
Jer. 17. 6.
Isa. 24. 16.
Psal. 106. 15.
Job 16. 18.
Isa 58. 2.

Temple; sitting constantly in t
2 Tim. 3. 7. place of drawing Waters; yet they
Jude 5. 11. but labour in vain, and bring for
Isa. 65. 23. Trouble, because they observe not th
accustomed Meetings in the care
Spirit of *Bethania*.

THIRDLY.

It is the Custom of that little C
ty, when they come to their Meeti
place, and the Hour of Meeting h
ing at hand, remembring that th
time is now the Lords, to retire ea
to their proper Place or Seat, so
bearing to salute any, though never
dear unto them; and there to betak
themselves to some silent Meditatio
Luke 10. 4. or reading of the Holy Scriptures,
2 Kings 4. 29. some other Spiritual Exercise; th
Hab. 2. 20. so when the Lord shall come to see t
Psal. 104. 34. Guests, and visit the Two or Thre
Psal. 94. 19. that are gathered together in h
Mat. 22. 11. Name, he may find none of the
Chap. 18. 21. distracted, whispering, dircourfin
1 Cor. 13. 5. or in any unseemly Posture; f
Eccles. 3. 1. there is a Time and a Season for eve
1 Pet. 3. 8. lawful Custom; and Salutations a
in their proper Seasons, with oth
friendly Discourse, are convenie
and comely in *Bethania*. But it
Phil. 3. 8. meet that the Lords work, the whi
also concerns our immortal Sou
shou

should in the first place be accomplished; and herein *Mary* was more approved of, in sitting at the Feet of her Lord, and waiting for his Divine Counsels, then *Martha* was in making unseasonable Provision for him: Therefore, when the Disciples were sent forth in the work of the Lord, they were commanded to salute no man by the way; for he that would bid them of his house farewel, when a greater Work was before him, was judged unmeet for the Kingdom of God. Piety is to go before Courtesy, the which being finished, Courtesie follows in his right season. The Law was written in two Tables, and though the second Table in which is contained our Duty to man, have more Precepts in it, then that which contains our Duty to God; yet the Precepts of the first Table are to be observed in the first place: Even so the holy Apostles first ended the Divine Matter of their Epistles, and then after saluted the Brethren. Therefore, *Bethania*, when Divine Worship that appertaineth to God in the first place, is performed, then after they proceed in courteous Salutations one to another; and not only to themselves neither, like the *Publicans*, who will also salute their Brethren: But likewise also to those besides themselves, who do usually frequent their Meetings; all which

1 Kings 17.13. *Luke* 10. 42. *John* 9. 61. *Exod.* 31. 18. *Rom.* 16. 4. *Mat.* 5: 47. *Rom.* 12. 9, 10.

which Salutations are performed in
1 *Cor.* 14. 40. unfeigned Love, and without Dissimulation; also in great Humility, a decent, orderly, and serious Exercise, in *Bethania*.

FOURTHLY,

If in any of the Assemblies of *Bethania* Offences happen to arise, between Brother and Brother, in a matter that is not simply a Sin against God: *Mat.* 18. 15, 16, 17. Then the offended goeth and telleth the Offender his Fault, who if he repent is readily forgiven, and so all is well; but if he repent not, then he is admonished by two or three, and so it is done the second time: If he still persist in stubbornness, then the Church doth hear it; and if he refuse to hear the Church, it is plain Rebellion; and so like that *1 Sam.* 15. 23. dreadful Sin of Witchcraft; and such *Deut.* 18. 10. kind of Persons, are in no wise suffered to inhabite in *Bethania*, nor be Freemen within the Corporation of it.

FIFTHLY,

FIFTHLY.

Again, if there be found any Perſon in the aforeſaid Aſſemblies, that is ſlothful, and doth neglect his Duty, either in natural or in ſpiritual things, then he is ſeriouſly admoniſhed unto it. If he ſtrive to amend, although he cannot preſently alter the in-bred Habits of an unconverted State, it is ſufficient for the preſent; and he is counſelled, encouraged, and comforted, as one of the feeble-minded. But if he be careleſs, and giveth way to thoſe evil habits, he is ſuſpended, and noted as a Perſon not meet for Chriſtian Communion, yet in no wiſe exempted from friendly Admonition. But if after all theſe manurings, he ſtill remaineth an unfruitful Tree, and as a dryed Shrub in which there is no hope, then he is cut up as a Cumberrer of the Ground, and as a lifeleſs Withered Branch taken quite away.

Rom. 12. 11.
2 *Tim.* 3. 18.
1 *Theſſ.* 5. 14.
1 *Tim.* 5. 11.
Luke 13. 7.
John 15. 6.

SIXTH-

SIXTHLY.

But if any sin a Sin that is d
rectly and immediatly against God
such as Fornication, Idolatry, a
1 *Cor.* 6. 9, 10. Murder, is Effeminate, or doth abu
themselves with Mankind, is a Thi
or Covetous, or a Drunkard, or a Re
viler, or an Extortioner, or such like
then those to whom such things a
Deut. 13. 6. pear, though it be their Father, Wife
Verse 8. or Husband, or any the nearest Re
James 2. 1. lations whatsoever, do bring the
things immediatly to the Church, a
there testifie unto them, without an
respect of Persons, which spring
from Envy or Flattery, and that
the same Spirit, in which they giv
1 *Cor.* 16. 14. wholesome Physick unto their dear
1 *Cor.* 5. 5, 6, 7. est Friends. And if the thing becom
Josh. 7. 20. evident by sufficient Testimony, the
Verse 24. 28. notwithstanding all Manifestations o
1 *Cor.* 4. 19. Repentance, and free Confession o
2 *Cor.* 13. 2. the sinning Party, in a very grave
Phil. 2. 3. and sober manner, and with that Se-
2 *Tim.* 2. 24, 28. verity, yet Lamb-like meekness, which
becometh the Executioners of Gospel-
Discipline; The Sinner is immediate-
ly cut off, and excluded from the
Christian Communion of *Bethania*.
By vertue of that Exclusion, he is
not only deprived of Communion at
the

e Lords Table, but also of being
elent within that place where Preach- *Lev.*13 45,46.
ng and Praying, with other Divine 1 *Cor.*5.13.
xercises relating to the Worship of
od, are performed. And though
his little City be greatly enclined to
ompassion, and readiness to forgive
ffences, and very unwilling to be
xercised in sharp Severities; yet
er Divine Charter will in no wise
llow it in this case; but that a visible
mpiety must needs be corrected by a 1 *Tim.* 5. 20.
ublick Punishment. Seeing the end
f Discipline is not only the recovery
f Sinners, as some suppose, but also
he Vindication of the Purity of the
Church of Christ, against those that *Rev.* 2. 2.
would accuse her of bearing with evil; *Verse* 20.
ut this thing could not possible be 2 *Sam*, 12. 12.
done by any means, if all Offences
were forgiven upon Repentance, and
Confession of the sinning Party, with-
out immediate Excommunication:
Therefore though God forgave the sin *Num.* 12. 13,
of *David* and *Miriam* upon Repen- 14, 15.
ance and Confession; yet though 2 *Sam.* 12. 14.
David were a Prophet, and *Miri-* *Psal.* 38. 5.
am a Propheteſs, she must be put out *Psal.* 39. 11.
of the Camp seven days; and *David*
endure many sore and greivous Cha-
stisements; for God will have it
known, both to Churches and also to
the World, That this little City is no
harbour for Sin nor Sinners. Yet
after publick and severe Discipline
hath

hath been duly executed, and t
Offender hath been put to op
Shame for his open Offences; Th
is great Pity, and tender Compaſſi
2 *Cor.* 2.5,6.7. found in the Breaſt of *Bethania*; a
Mat. 3. 8. from thence it proceedeth freely a
readily to the truly Penitent a
Broken-hearted Sinner, and when t
Fruits of Repentance have ſufficie
ly manifeſted themſelves in him, th
according to her uſual and Ancie
Cuſtom, they do with all Solemni
in one of their ſolemn Meetings, rig
humbly confeſs the Sins and Offenc
Dan. 9. 20. of the Penitent Soul, with earne
Ezra 9. 5, 6. Prayers to the Father of Mercies f
Gal. 2.9. the Remiſſion of the ſame; and th
Col. 3: 17. the whole Society, by one of h
appointed Miniſters, reacheth th
Right-hand of Fellowſhip, unto th
now recovered and abſolved Perſo
and receiveth him again in the Nam
of the Lord Jeſus, into the Chriſtia
Communion of *Bethania*.

SEVENTHLY.

Rev. 3. 19. Rebuke in *Bethania* is a certain
Job 33. 17. Divine Cenſure which ſpringe from
Jer. 19. 29, & 30. pure Juſtice, and yet Mercy is de-
ſigned in its Execution. It is the
ſame Word with that, *John* 16. 8.
where it is ſaid, *The Spirit ſhall con-*
vince

vince or reprove the word of Sin; and though sometimes it is Excommunication it self, which is the highest degree of Rebuke, yet oftentimes it is found a degree below it, and so is only in this degree a Publick Censure, frequently Executed both by God and Man upon those Persons, whose state doth not render them immediately Excommunicable, being a cutting and piercing means, designed mainly to chastise a present and prevent a future Evil; and thus God correcteth man with Rebukes, by reason whereof his Beauty consumeth like a Moth, but his end is to bring back his Soul from the Pit, to be enlightned with the light of the Living; and it seemeth that *David* was content to be Rebuked by God for this end, so that it might not be in Wrath and hot Displeasure; whose meer foolishness, as himself hath said, had brought these sharp Rebukes upon him, and so some mens Sins go on before-hand to Judgment, that being Judged and Chastned of the Lord, they might not be Condemned with the World by this Censure; therefore the Lord dealt with the *Laodiceans*, that they might not be Spewed out of his Mouth; for whom, saith he, *I Love, I Rebuke and Chasten, be ye Zealous therefore and amend.* After this manner therefore Christ our Lord Rebuked *Peter*, saying, *Get*

1 *Tim.* 5. 20.

Isa. 39. 11.

Psal. 6. 1.
Psal. 38. 1. *ver.* 5.
1 *Tim.* 5. 24.
1 *Cor.* 11. 32.
Rev. 3. 19.

Mark 8. 33. *thee behind me Satan, for thou savoureſt not the things that be of God but the things which be of Men*; even ſo alſo in *Bethania*, if a wiſe man happeneth to ſlip with his feet, he is quickly Rebuked, and it is accounted as precious Oyl; open Rebuke being preferred before Secret Love, and the Wounds of a Friend, above the Kiſſes of an Enemy; therefore if a Brother Treſpaſs againſt a Brother, he is Rebuked, and the Neighbour by his Rebuke is delivered from his Sin; ſo that when this Divine Cenſure is Executed in the Spirit of *Bethania*, the effects thereof are of great advantage; for the very Doctrine of Grace it ſelf is ſometimes to be faſtned in the Minds of Profeſſing Chriſtians by Exhortations and Rebukes with all Authority; therefore, ſaith *Paul* to *Timothy*, *Reprove, Rebuke, Exhort, with all long-Suffering and Doctrine*: And again to *Titus*, *Rebuke them ſharply, that they may be ſound in the Faith, for Correction, Reproof and Inſtruction in Righteouſneſs, are in order to make the Man of God perfect, throughly furniſhed unto all good Works*; therefore *Bethania* Executeth this Cenſure againſt buſie Bodies, in other mens matters, againſt Vain Talkers, and ſuch as teach things they ought not for filthy Lucre ſake; as alſo againſt thoſe of the *Laodicean* Spirit, who ſit down ſecure in a luke-warm

Prov. 9. 8.
Job 12. 15.
Pſal. 14. 5.
Prov. 27. 6.
Luke 17. 3.
Lev. 19. 17.
Tit. 2. 15.
2 *Tim.* 4. 2.
Tit. 1. 13.
2 *Tim.* 3. 16. 17.
1 *Tim.* 5. 13.
1 *Pet.* 4. 15.
Tit. 2. 13.
Rev. 3. 16. 17. *ver.* 19.

warm Self-conceited State; neither are they exempted from this Censure, who too much encline to the things of this World, conforming thereunto in Flesh-pleasing Vanities, or having itching Ears, are therefore wandering after divers and strange Doctrines, or any way behave themselves unseemly, contrary to the pure Principles of Vertue. Which Charity teacheth towards any, either in the Church, or in their Families, or in the World.

2 *Pet.* 2. 16.
Rom. 13. 14.
2 *Tim.* 4. 3.
1 *Cor.* 3. 15.

These and such like things as these, being open and manifest Errors, are therefore Rebuked before all, that others may fear and avoid the like offences; for that which is openly committed, is not censured in a corner; and they that are not ashamed to Sin, must not be excused from the shame of Suffering, seeing the Rebukes of God against his own People are of greatest Antiquity, and remain in lasting Characters in sacred Scriptnres.

EIGHTHLY.

Heresy in *Bethania* is counted a very noysome Weed, that springeth up in a corrupt Mind, and is evermore accompanied with an Impious Life, and then it is of a very Damnable Nature, and the way thereof very Per-

1 *Tim.* 6. 4, 5.
2 *Pet.* 2. 1.

2 *Tim.* 2. 17. nitions; the which also endeth at last in most swift Destruction; it is a kind of a Canker-eating Mischief, which men involved in it, take much delight to promote, and so are rightly called Hereticks.

But every Error is not properly called Heresy, seeing many may be guilty of Error in their Judgment, who are notwithstanding of Pious and Vertuous Lives; therefore as there is a Body of true Faith, the which also is contained in that Ancient Creed, called the Apstles; Even so also the direct contrary thereunto is real Heresy; for to deny the only Lord God, *by whom all things were Created*, which

1 *Cor.* 8. 6. is the first Article of that Christian Creed; and our Lord Jesus Christ, *by whom all things consist*, which is the

Jude 4. second, is the ready way to overthrow all pure Religion; and then the next thing that followeth, is to turn the Grace of God into Lasciviousness; and such as these are absolute Hereticks, and are of old ordained to this Condemnation. Besides to let pass all other Articles of the Creed aforesaid, which are all sufficiently confessed before in the Articles of *Bethania*'s Faith. The Catholick Church is declared in this Creed, to be a Communion of Saints or holy Ones, whose priviledges are the Remission of Sins, Resurrection of the Body, and Everlasting Life; there-

therefore to believe and maintain that to be the Church of Christ, which is a Communion of Impious and Ungodly Persons, whether we respect National or Congregational Societies, is very near of Kin, if not the very same with Heresy; for to father Children on the most pure God, which are not of his own Begetting; and to cast a Spouse upon his Blessed Lamb, that is of a different nature from him, is a very high degree of Indignity, therefore the Earthly *Jerusalem*, as well as Confused *Babel*, are in great danger of being guilty of Heresy. Now the way by which *Bethania* Executeth her Censures against Hereticks, is such as is contained in her great Charter, therefore when the Heresy beginneth first to appear, and the direct Tendency thereof clearly fore-seen, the Persons thereunto enclined are the first and second time carefully to be Admonished; if they reform, and so are reduced to the right Faith, then there is Joy in *Bethania* for the return of the wandring Sheep; but if they persist to nourish this noysome and poysonous Weed, then they are finally Rejected, and so the Cockatrice Egg is not permitted to grow up into a fiery-flying-Serpent. And thus the hole of the Wasp being delivered from the Viper, the little Children in *Bethania* are secure from danger.

Tit. 3. 10. 11.
Luke 15. 11.

Isa. 59 5.
Chap. 11. 18.

NINTHLY.

Communion in *Bethania* is threefold, and first Formal, which is that state of Communion wherein Persons are conformable to one another in External Principles, and are United in the Forms and Ordinances that relate to Visible Worship. This Communion is held only in the outward Court; it is the right Visible way into an higher degree of Communion, and is only bounded with a strong Wall, but hath no Covering over it; the Storms of Temptation and Persecution oft Times deface the Steps of this Communion: Those who only Worship in this outward Court, are liable to be troden under foot of the Gentiles. Nevertheless this Communion is of great Estimation in *Bethania*, and those whose proper Food is chiefly the hidden *Manna*; the which they also Eat in the most holy Place; yet they have learned of their great Master to go out into the place of little Children, and with them to Feed of those Crumbs, which are suitable to the Capacity of the little Childish Nature, and so they experience the true meaning of that Scripture, *viz.*

Exod. 12. 6. 8.
1 *Cor.* 11. 20.
Acts 20. 7.
Psal. 55. 14.
Psal. 42. 4.
Rom. 6. 17.
Eze. 43. 11.
ver. 8.
Rev. 11. 2.
Rev. 2. 17.
Heb. 9. 4.
John 10. 9.
1 *Cor.* 5. 2.
John 10. 9.

They

They shall go in and out and find Pasture.

The second state of Communion is Congregational, by vertue of which, a company of Persons who have first given up themselves to the Lord in Visible Profession of Truth; Now secondly, Give up themselves one to another in Congregational Union; in which Estate they have a special and more particular Interest in each others Persons and Enjoyments, then when they were only Members one with another in a formal Union; and so the Pastors in this state of Union are more especially engaged to their Flocks, and they on the other hand are deeply enjoyned to submit to their Pastors, as such who watch for their Souls, and must give account thereof in the day of the Lord. 2 *Cor.* 8. 5. *Acts* 2. 41. *Acts* 20. 28. *Heb.* 13. 17. 1 *Thes.* 5. 12, 13.

But the third state of Communion is Spiritual, which consisteth excellently in this; In that many Bodies have but one Soul, for by one Spirit Souls in state of Union are Baptized into one Body, and so are all Members one of another; and hence it is that the whole Church of Christ, though consisting of many distinct Congregations, is notwithstanding in holy Scripture often spoken of in the singular number, and is called a City, a Vineyard, a Garden, a Dove, a Virgin, a Wife, and so Christs Beloved is but one, 1 *Cor.* 10. 17. *Chap.* 12. 18. *Rom.* 12. 15. *Psal.* 46. 4. *Isa.* 27. 2, 3. *Cant.* 4. 12. *Chap.* 2. 14. *Chap.* 4. 11.

and their Communion in this ſtate is Celebrated in, and maintained by the Divine Nature, in which they are of one kind, even a kind of firſt Fruits of Gods new Creatures; and by vertue thereof we have Union and Communion with thoſe we never ſaw, and highly eſteem of thoſe who long ſince are departed out of this World; as *Abel*, *Enoch*, *Noah*, *Abraham*, *Moſes*, and the Prophets, Apoſtles, and thoſe holy Servants of God that ſucceeded them; yea thoſe that differed in form with each other, now in the preſent time are notwithſtanding in Union with one another in this Spiritual ſtate. So *Moſes* and *Job*, though one circumciſed, and the other not; by reaſon of which it was not Lawful for *Job* to eat the Paſſover, nor for *Moſes* to ſuffer him, and therefore they could have no formal Communion one with another, yet their Spiritual Communion was held firm together, as their Souls were both Inſtated in the Divine Nature; and though it be not Lawful for Perſons Baptized and Unbaptized, to have Communion one with another at the Lords Table, becauſe that is formal Communion; and therefore they that would enjoy it in one part, ought not to reject it in another, yet ſo far as their Souls are Inſtated into the new Creature Life, they have cloſe Union with each other in

2 *Cor.* 11. 2.
Rev. 19. 7.
Cant. 6. 9.
2 *Pet.* 2. 4.
Jam. 1. 18.
2 *Cor.* 5. 17.
Heb. 12. 23.
Joh. 1. 3.

Acts 2. 41. 42.

in this part of Communion of which we are now ſpeaking. Therefore the Baptized do keep their formal Communion at the Lords Table, with baptized Perſons only; yet not reject from ſpiritual Union thoſe who differ from them in that particular, By reaſon of which Difference, though there is not a perfect Agreement in all things, yet there is maintained a friendly Diſtance, which is carefully obſerved in *Bethania*. 1 *Cor.* 19.14.

TENTHLY.

Sympathy in *Bethania* is a certain Divine Quality, which ſpringeth up in the Souls of the Inhabitants thereof, by reaſon of their cloſe Union one with another. And ſo it is that by which one Chriſtian doth feel another's Eſtate. Therefore, if any ſerious Soul, in the Houſe of the Poor, by the Violence of Temptation, at any time be overthrown, and the Iniquity of his heels doth overtake him though he flee away from it, but yet cannot eſcape it: Therefore is forced to fall by it. And ſo by this his fall, his Conſcience become wounded, his Spirit become ſorely broken, his Soul ſorely terrified, his Peace even wholly extin-

1 *Cor.* 12 25. *Verſe* 26.27. *Pſal.* 49. 8. *Pſal.* 31.12. *Pſal.* 16. 3.

extinguished, his Joy fearfully eclipsed: insomuch that his State is now
Gal. 6. 2. become an heavy burden, too heavy for himself to bear. Then by vertue of this Sympathy, the Inhabitants of *Bethania* make this Estate their own.
Rom. 12. 15. And thus they bear one anothers burdens, and so fulfil the Law of Christ; Mourning for them that Mourn, Praying for them, Comforting of them, Administring all relief unto them, being even restless in themselves, until they see their Brethren again restored.

Yea, This *Sympathy* is so great in the House of the Poor, that we have known some who have made the State of others, so much their own, that they have offered unto God the very Comforts of their own Souls for them, and that with very great seriousness, and earnest Entreaties; till at last, the the Lord hath accepted thereof; and relieved the Afflicted Party, but withdrew his Soul-refreshing Influences from the Sympathizing Person, leaving the Sympathizer in right poor and low Estate. Insomuch, that some Complaints have been made to God, for the which he hath given, a mild and gentle Rebuke. By vertue of which, there hath been a sinking into great Patience, till the former State hath been recovered again. Moreover by vertue of this Divine Sym-

pathy, they are Partakers of one anothers joy: the which no Stranger unto it can intermeddle withal. And so they rejoyce with them that rejoyce, and are comforted in each others relief. Therefore, *Bethania* appears as one entire single Body, and all the Members thereof, are concerned in each others Estate. Now, as it is so in Spiritual things, even so it is in Natural things. Therefore, these three troublesome Words, *Mine*, *Thine*, and *Our Own*, are seldom the Native Language of the House of the Poor. Neither yet doth this Sympathy stand between themselves alone, but also between Jesus our Saviour, and the whole Society of *Bethania*. So that his Bowels are turned in him towards them; and in all their Afflictions he is afflicted, and taketh Pity on the distressed, and sendeth them Grace and Mercy from the Throne of Grace, to help in time of need. And then when they are restored, he doth rest in his Love towards them, and joyeth over them with Singing. And thus, when they are visited, he is visited; and when they are rejected, despised and neglected, he looketh upon himself to be concerned in it. Even so they also on the other hand, when they hear his most Sacred Name Blasphemed, or taken in Vain, see his Truth despised, his Mercies abused, or any Disho-

Prov. 14 10. *Acts* 4. 35. *Verse* 24.

Hos. 11. 8. *Isa.* 63. 9. *Heb.* 4. 16.

Zeph. 3. 17. *Mat.* 25. 36. *Chap.* 10. 40. *Psal.* 44. 16. *Jer.* 13. 17. *Psal.* 119. 136.

Diſhonour brought unto him; are greatly concerned in it, and it is wounds in their own Souls, and pierceth more deep therein, then any thing they feel in themſelves in any Caſe.

Bnt this Sympathy between Chriſtians and Chriſtians, and between Chriſt and them, ends not only here. For in the fulneſs of times, when all things ſhall be gathered together into one, and the length, breadth, and height thereof become equal; as one entirely Compacted, and perfectly compleated Body. Then in this Eſtate poor *Bethania* ſhall put off all her Garments of Mourning, and be cloathed with Perfection of Glory, and ſo become the Lambs moſt Beautiful Bride; being now taken into Perſonal Union with himſelf: who is therefore Inſtated in his whole entire Poſſeſſions, inſomuch that every one inheriteth all things. For there ſhall be no Inequality in the Reward of the Labourers, when Union and Sympathy is fully compleated in the Glorious Day of *Bethania*.

Epheſ. 1. 10.
Rev. 21. 16.
Epheſ. 4. 16.
Iſa. 61. 3.
Heb. 11. 40.
Rev. 21. 9.
Rev. 21. 7.
Mat. 20. 10.

ELE-

ELEVENTHLY.

Prayer in *Bethania* is a Divine Discourse between mortal Men, and the immortal God; and therefore is performed by the Inhabitants thereof, as all other Divine Exercises are, with great Reverence and godly Fear. It consisteth not so much of the Multitude of Words, and Excellency of Speech, as in the Strength and Fervency of Desire. Therefore the Prayers of Divine Men, and also of Jesus our Saviour, was usually short in the Tongue, but very fervent and lasting in the goings forth of the Soul. And in this sense the Christians were exhorted to Pray continually, and without ceasing; and after this manner, the Elect of God do cry day and night unto him. But this cannot possibly be done by a continued Speech, and constant Exercise of the Tongue. For then all other Actions must in a manner be wholly suspended; and so one Duty would destroy another. Besides, we should thereby greatly weary the Lord with our Words; and also spend our strength for nought. Therefore, as the Soul of man is a spiritual Essence, it

Gen. 18. 27. *Heb.* 12. 18. *Mat.* 6. 7. *Psal.* 19. 10. *James* 5. 16.

Rom. 12. 11. *Mat.* 26. 39. *Rom.* 12. 12. 1 *Thess.* 5. 17. *Acts* 6. 4. *Luke* 18. 7. *Eccles.* 5. 1.

Mal. 2. 27. *Isa.* 49. 4.

it only is most meet in the out-going of it self, to make its Adresses to the Father of Spirits. Therefore, saith *Paul, I will Pray with the Spirit, I will sing with the Spirit; and God is my Witness whom I serve with my Spirit.* For bodily Exercise profiteth little, or for a little time; but the constant Exercises of the Spirit, are delightful to God: Therefore it is the Desire of *Bethania*, when they have spread a thing before the Lord, in a few serious and weighty Words, to keep their Minds stedfast in a Praying Posture, waiting upon the Lord from whom is their Expectation, until they obtain their Hearts desire, the which being obtained, is a great Experience of Mercy, and engages the Soul in Songs of Praises.

Heb. 12. 9. 1 *Cor.* 14. 15. *Rom.* 1. 9. 1 *Tim.* 4. 8. *John* 4. 24. *Psal.* 40. 1. *Psal.* 39. 7. *Psal.* 103. 1.

But if at any time they have presented a thing before the Lord, that doth greatly concern the Ease of their Soul, or the comfort of their outward Life, or have intreated for a Mercy, for Mercy-Rejecting Sinners, or have desired the Removing of some bodily Distemper, or natural Impediments from Natural or Christian Friends; and the Lord doth flatly deny them, or long defer therein to answer them, then they cast their Eye upon Jesus, who hath taught them to say, *Our Father, thy Will be done.* And in great Calmness of Soul, quietly sink down into the Will of God; sub-

1 *Sam.* 16. 1. *Ezek.* 14. 16. *Luke* 18. 7. *Mat.* 6. 10. *Heb.* 2. 7.

ſubjecting themſelves as is moſt meet to the wiſe diſpoſings of the Father of Spirits; yet in ſome caſes the Lord alloweth of reſtleſs Importunity. And therefore *Bethania* will not hold her Peace, but wreſtleth ſtrongly with great *Jehovah*, until the Day-break of Mercy appears. And he being of a wonderful condeſcendiug Spirit, ſuffers himſelf oftentimes to be overcome in ſuch caſes that be of great weight, about which he is importuned. So then Prayer is a ſerious buſineſs, and accordingly is very ſeriouſly performed, being mainly and chiefly the work of the Soul, about which the Tongue is but little concerned. But in great *Babel*, and alſo in the Earthly *Jeruſalem*, Prayer is wholly another buſineſs, and is mainly and principally the work of the Tongue, in which theſe two Cities have many very skillful Artiſts, who like the Heathens, ſeem to act as if they ſhould be heard in their much ſpeaking, but their Sacrifice is but as the Sacrifice of Fools, and like Smoak in the Noſtrils of the Heart-ſearching God, who is greatly wearied with the Words of Men; Therefore *Bethania* is not raſh with her Mouth, neither is her Heart haſty to utter Words, or any thing before God, knowing that he is in the Heavens, and ſhe on Earth, therefore her Words are weighty, but few.

Luke 11. 8.
Gen. 22. 2.
Luke 1. 7.
Iſa. 57. 16.
Eccleſ. 5. 2.
Mat. 6.
Eccleſ. 5. 1.
Iſa. 65. 9.
Jer. 17. 10.
Mat. 6. 11.

THE FIFTH-

TWELFTHLY.

The Gesture used in *Bethania* in the time of Prayer, is such as becometh serious men, when they are talking with an immortal God. And therefore in that Divine Exercise they either bow their knees upon the Earth, or fall down flat with their faces upon the ground, or else stand upright upon their feet. In all or any of which gestures, they have the most glorious Majesty of God still in their Eye, whom in every part of his Worship, they desire to serve with great Reverence and godly Fear. But this last gesture of standing, is most used in *Bethania*, when they are giving Thanks or pronouncing Blessings upon Persons, or craving them upon things they are to use. But as for that unseemly gesture of sitting in the time of Prayer, although it be in frequent use among the careless Daughters in these Flesh-pleasing times, wherein men are Lovers of themselves; It is a great stranger in the Charter of *Bethania*, and therefore is but very seldom used there: and if at all, yet it is upon the Account of some Infirmity, proceeding from

Dan. 10. 10.
Acts 7. 60.
Ezra 9. 5.
Ephes. 3. 14.
Josh. 7. 6.

Heb. 12. 28.
Psa. 89. 7.

1 *Tim.* 3. 2.

from Age or Weakneſs conſtraining thereunto; neither do they uſually kneel upon Cuſhions, if ever at all in that Soul-Exerciſing time of Prayer. For they know that Chriſt had none in the Mount, when he continued all Night in Prayer to God; nor had *Solomon*, as yet appears, when he kneeled before the Lord, and before the Altar in the Temple. Neither do we find that *Daniel* uſed Cuſhions when he Prayed in his Chamber upon his Knees three times a day, with his Windows open towards *Jeruſalem*; nor is it likely that there were any Cuſhions in the Mount of *Olives*, where our Saviour kneeled down and Prayed in the time of his Agony; and it may be much ſuppoſed, that *Paul* had none when taking his leave of the *Epheſians*, he kneeled down and Prayed with them all. And to be ſure, there were none on the Shore of *Tyre*, when *Paul* and his Companions kneeled down and Prayed. And it is very unlikely that *James* the Diſciple of Jeſus, uſed to kneel on Cuſhions, when his Knees were benummed like Camels Knees, and bereft of the ſenſe of feeling, by reaſon of his continual kneeling in Supplication to God, *Euſeb. Eccleſ. Hiſt. Lib. 2. Chap.* 23. And therefore it is concluded in *Bethania*, that thoſe things which are eaſy to the Body, are not always profitable for the Soul. And there-

Luke 6. 12.
2 *Chron.* 6. 13.
Dan. 6. 10.
Luke 22. 41.
Acts 20. 36.
Acts 21. 5.
1 *Pet.* 4. 1, 2.

therefore they use to suffer in the Flesh and through the Divine Spirit mortifie the Deeds of the Body, that the Soul being unclogged of sensual Delights, may as with the Wings of a Dove, hasten its escape, and find rest in the Heavenly places. But if any shall instance *Moses* and *David*, about sitting to Pray. It is to be considered that *Moses* case was a case of Necessity; Therefore *Aaron* and *Hurr* when *Moses* was tyred, by reason of standing, and continual spreading of his Hands, took a Stone and sate upon it, and they held up his Hands between them. But this was when he could neither stand nor lift up his Hands, nor spread them out any longer: and as for *David*, he went in and sate before the Lord, and then spake unto him, and after that he Prayed, in which most serious Exercise his Practice was to kneel, as is said, *Psal.* 95. 6. *O come let us fall down, and let us kneel before the Lord our Maker.* Therefore, as Charity doth not behave it self unseemly, neither doth it seek its own, either Ease, or any other delightful things. Even so *Bethania*, who is greatly possessed of Divine Vertue, taketh great care according to the uttermost of her Capacity, to avoid all superfluous Words, and needless Repetitions, long and tedious speakings, with all unseemly Gestures, in that most serious and Divine Exercise of Prayer.

Rom. 8. 13. *Psal.* 55. 6.

Exod. 17. 12.

2 *Sam.* 7. 18. *Verse* 25. 26, 27. *Psal.* 95. 6. 1 *Cor.* 13. 15.

THIR-

THIRTEENTHLY.

Time in *Bethania* is accounted a very precious Jewel, and therefore she is very careful of spending any part thereof in waste; for which cause the Inhabitants thereof are very much given to Diligence, being exercised in maintaining good Works or honest Trades, to such necessary uses, by which they may not be rendered Unfruitful, either in Church or State; and so glorious *Elohim* moved himself in vast Eternity; by vertue of which Motion, the whole Creation was produced; for it is written, *And the Spirit of the Lord moved upon the Waters*, and so a moving and working God brought forth a moving and diligent Creation, and so every thing therein, except depraved from its natural state, hath still some proper kind of Employment: So the Sun, Moon and Stars in the Firmament of Heaven, duly observe their Motion and Order, and with great diligence, exactly perform their daily and yearly courses. The Fowls move and sing right Chearfully, and swiftly in the open Air, and painfully build their Nests, provide their Food, bring forth their Young, and carefully feed them till they be able to help

Eccl. 9. 12.
2 *Cor.* 6. 2.
Ephes. 5. 16.
Tit. 3. 14.

Gen. 1. 2.

Psal. 19. 5, 6.
Gen. 1. 14.

Cant. 2. 12.
Psal. 104. 12.
Ver. 17.

Ver. 27. help or feed themselves, and then the seek their own Provisions. So all the Creatures on the Earth and in the Waters, Universally observe and shew forth a natural diligence; yea also in the Vegitable Kingdom among the Herbs, Plants and Trees, time and motion are carefully observed; the Trees in their proper Season send forth their tender Leaves, then their beautiful Blossoms, and afterwards their desirable Fruit; the which being once perfected in ripeness, they deliver to whom they were dressed: So also the

Heb. 6. 7. *Psal.* 104. 14. Seed in the Field & the Flowers in the Garden, are very diligent in their nature, in the time that is allotted them until their Fruit and Glory is brought to full perfection. But in *Bethania* there is far more diligence used then

Phil. 3. 20. *Col.* 3. 2. *Gen.* 15. 24. *Prov.* 15. 24. among other Creatures, for when their Hands are busie upon the Earth, their Hearts are more diligently employed in Heaven; and while their Feet are walking among men below, their Souls are walking with God above; and herein they exceed all other Terestial Creatures whatsoever, in that they can do

1 *Cor.* 7. 29. *Psal.* 55. 6. *Act.* 22. 16. 1 *The.* 2. 29. many works at once, for they know that time is short, and that their business requireth haste, therefore they are constrained to labour night and day, and have no time to spare for Idleness, for this is accounted by them a Monster in nature, and therefore

they

they fly from it as *Moses* fled from his transformed Rod, when it was turned from a Rod to a Serpent; and though Sleep, and Rest, and Bodily Nourishment, be all things very desirable and pleasing to nature, yet they use as little of these as well they may, and what they use of these needful things at any time, their only design herein is to supply the necessities of nature, and to assist it in the exercise of Humane and Divine Affairs. But time, though never so precious, in it self, is of little or no account at all in *Babel*, for it is a City of Idleness and great Voluptuousness; they live, that they may eat; not like *Bethania*, who eats that they may live; they spend their precious time in Fleshly Pleasures, and call it Pastime, and so live many of them as if they had not proceeded out of the Loyns of him, who in the Sweat of his Brows was to eat his Bread: These are they which consume the Creation, destroy the Earth, oppress the Poor, and spend their precious time in Vanity, till the Summer of time is past, and the Harvest of Grace be ended, who then will be forced to cry out too late, *And we are not saved*; but in *Bethania*, the City of Diligence, there ye may see the Workmen building the Walls with a Tool in one Hand and a Weapon in the other, working out their own Salvation with fear

Amos 6. 4.
Gen. 3. 19.
Rev. 11. 18.
Jam. 2. 6.
Jer. 8. 20.
Neh. 4. 17.

fear and great trembling, every one
Phil. 2. 12. pressing forwards to the mark that is
Chap 3. 12. set before them, and exercised in their
proper calling to which he is designed;
some as Porters at the Doors, some as
Mark. 13. 34. Watchmen upon the Walls, others la-
Isa. 62. 6. bouring in the outward Court, others
Rev. 11. 1. again Worshiping in the Sanctuary,
Isa. 57. 2. and others Ministring before the Al-
Rev. 14. 14. tar, until all that is to be done in time
Psal. 126. 6. is wholy finished, and then Eternity
opens it self, and receives into her Bo-
some of everlasting Rest, this Labori-
ous and Painful City, *Bethania.*

FOURTEENTHLY.

There is no Swearing at all, either
Judicial or Prophane, used in the little
City *Bethania*, for Jesus our Saviour
in his most famous Sermon, the which
Mat. 5. 24. he Preached to his Hebrew Disciples,
as he was with them in the Mount, hath
fully repealed, that sometime a Law-
ful Custome; and *James* a Disciple of
Jesus in his Epistle also written to *He-*
brews, among whom Swearing had
been an usual Practise, layeth a straight
Injunction on them, not to use it, say-
ing above all things, *My Brethren,*
Jam. 5. 12. *Swear not, neither by Heaven, nei-*
ther by the Earth, neither by any other
Oath, but let your Yea, be Yea, and
your

and your Nay, Nay, least ye fall into Condemnation; so that as it was Lawful in old time, to require an Eye for an Eye, and a Tooth for a Tooth, to hate their Enemies, and to put away their Wives for other causes then for Fornication; yet now in the more perfect and more glorious Dispensations, all these things, together with that of Swearing, are quite Repealed, and so those Oaths, the which in time past were carefully to be performed, are not now at all to be made, and therefore those Judicial Oaths which in time past were unto men an end of strife, and are used by them still for that end, yet it is not to be so among Christians; for it is not said, *An Oath for Confirmation is unto us an end of stife*, nor that *we verily Swear by the greater*; but it is said, *Men verily Swear by the greater*, and *an Oath for Confirmation is to them an end of strife*; and Christians are not to follow the Examples of men, but carefully to observe the Precepts of Christ. And there is no City in the whole World that is more faithful in their Allegiance to Princes then *Bethania*, nor that hath lived more Peaceable under their Government in any Age then she; so that if they Magisterially compel her to go with them a Mile, she goeth with them twain; and if they Magisterially smite her on the one Cheek,

Mat. 5.28. *Deut.* 24.3. *Heb.* 1.19. *Chap.* 9.11. *Mat.* 5.27. *Heb.* 6.16. *Mat.* 28.29. *John* 15.14. 1 *Pet.* 2.18. *Ver.* 17. *Mat.* 5.41. *Ver.* 39.

Luk. 6. 30. *Deut.* 6. 13. *Jer.* 4. 2. *Mat.* 5. 34, 35. *Jam.* 5. 12. *Mat.* 23. 16. 17 18, 19, 20, 21. *Jer.* 10, 3. *Prov.* 4. 14, 15. *Psal.* 1. 1. *Amos* 5. 5.

Cheek, she turneth to them the other; and if they Magisterially take away her Goods, she asketh them not again. But yet further, There is nothing in the whole Charter of *Bethania*, from first to last, that may in the least warrant her to Swear upon such a Book, wherein Swearing is so flatly forbidden, therefore she concludeth that the Root of this whole matter was Planted first in *Babel*, and from thence sprang up as a custome in the Earthly *Jerusalem*; but *Bethania* is a little City, that hath little or no Affinity with any of these.

FIFTEENTHLY.

Act: 14. 22. *John* 16. 2. 2 *Tim.* 3. 12. *Psal.* 137. 7. *Eccles.* 9. 14. *Acts* 20. 24. *Psal.* 121. 4. 1 *Pet.* 5. 7.

When Persecution ariseth against *Bethania*, as often times it cometh to pass, for great *Babel* cannot endure this poor little City, and therefore the great King cometh oft against it; yet when he cometh sitting upon a Seat of Violence, they take but little notice of him; for the poor wise man who is the Keeper of this City, hath wit enough to cicumvent the greatest designs of Humane or Iufernal Enemies and Furies; therefore they cast their whole care upon him, who they know greatly careth for their Souls; and their great care is on the other hand when they

they are brought before the Judgment Seat of men, to beware of men, leaſt by them they ſhould be intangled in the crooked Paths of Error: And in the next place, to maintain a conſtant Teſtimony unto the Manifeſt Truths of the Bleſſed Lamb; that ſo Truth may not fall in the Streets for want of Suffering Pillars to uphold it. Then as for their Lives, they love them not unto Death, who alſo ſuffer joyfully the ſpoyling of their fading Treaſures; ſteadfaſtly believing, that all things ſhall work together for the beſt, and that there ſhall not one Hair of their Head periſh; and ſeeing that a Sparrow cannot fall to the ground without their Heavenly Father, and that the Power of Darkneſs hath but one Hour, and ſo is limited both to Time and Meaſure. Therefore, if it be told them, as it was told to Chriſt, *That a cruel* Herod *ſeeks to kill them*: Yet they are ready to anſwer and ſay with him, *Behold, We muſt Work to day and to morrow; and in the Morning of Proſperity muſt ſow our Seed, and in the Evening of Adverſity, muſt not withhold our Hands.* For they know the Truth is ſometimes planted in Blood, and the Sufferings of ſome Chriſtians, have been the Converſion of others. So that a ſharp Winter may, and doth oftentimes produce a fruitful Harveſt. Therefore, the manner of Trading in

Mat. 10. 17. *Pſal.* 125. 5. *Rev.* 12. 17. 1 *Tim.* 3. 15. *Rev.* 12. 17. *Heb.* 10. 34. *Rom.* 8. 28. *Luke* 21. 17, 18. *Mat.* 10. 29. *Luke* 21. 3. 5. *Job* 2. 6. *Luke* 13. 32. *Prov.* 11. 6. *Phil.* 1. 12. *Heb.* 10. 25.

Dan. 11. 14. *Esth.* 4. 16, this City, greatly differeth from the manner of Trading in other Cities; for the Earthly *Jerusalem*, when she heareth of a storm of Violence, letteth fall much of her Trading in Truth and Vertue; but *Bethania* increaseth hers the more. And when the Robbers begin to Exalt themselves to Establish the Vision, then this City bringeth forth the best of her Wares: Their Prayers now are most Fervent, and their Sermons most Divine, their manner of Life most Circumspect, and their Faith very stedfast; their Hope reacheth furthest within the Vaile, their Charity is now more strong than Death, and all their Graces takes the deepest or firmest Root. So the Innocent stirreth up against the Hypocrite, the Righteous also holdeth on his way, and he that hath *Clean Hands, shall grow stronger and stronger*. At last, *Bethania* cometh out of her Tribulation, *having washed their Robes, and made them white in the Blood of the Lamb*; and so she enjoyeth a Life, which Death can never approach unto; and a Substance that no Thieves can steal away; inheriting a joy, which shall never more be Ecclipsed with sorrow, in the glorious Morning of *Bethania*.

Cant. 8. 6.

Rev. 7. 14.

Mat. 6. 20.
Isa. 60. 20.

SIX-

SIXTEENTHLY.

The frequent Discourse in *Bethania*, is for the most part very savoury; and their Words do generally, that are the Inhabitants thereof, stand for something; and they are very careful of avoiding Superfluity of Speech, knowing, *That of every idle Word that men shall speak, they must give an Account thereof in the Day of Judgment.* Therfore, their Words are very much seasoned with Grace; designed in Spiritual Things, namely, for the Edification of the Hearers: and in Natural Things, to Express the Conceptions of the Mind touching humane Affairs: otherwise, they are very much given to Silence, being *swift to hear, slow to speak*, carefully keeping the Bridle upon the Tongue, least that unruly Member run headlong into Disorder, and so the Heart be quite deceived, and all their Religion prove to be a meer Vanity; *For in the Multitude of Words, there wanteth not Sin; and he that refraineth his Lips is wise.* And they consider, that God hath given unto men, two Eyes, two Ears, two Hands,

2 *Cor.* 2. 14. *Ephes.* 4. 29.

Mat. 12. 36.

James 1. 19. *Psal.* 39. 1.

Prov. 10. 16.

and two Feet, yet but one Tongue; that the Actions of all these might be twice as much as the Tongue shall speak. Therefore, when any of the Inhabitants of *Bethania* meet together, and there be some Divine Matter about to be uttered; *they all wait and hear in Silence*, carefully avoiding all Interruptions; and if any thing be wanting that ought to have been spoken, another supplyeth that Defect; when the first hath left off speaking; and so all things are done to good purpose, in much Decency and Order. For to speak two or three at once, either in Humane or Divine Matters, is counted ridiculous and a meer Confusion, proper only to *Babel*. But if they have no Divine matter to Communicate, nor yet any Natural Thing that is needful to be spoken, then they retire themselves into some serious Exercises of the Soul; and in the Multitude of such thoughts within them, they meet with great Consolation from the Father of Spirits, whose Heavenly Vertue is a quickning Influence to every true *Bethanian*.

Job 32. 4.
1 *Cor.* 14. 29.
2 *Tim.* 2. 7.
Job 32. 11, 15, 16.
1 *Cor.* 14. 40.
Psal. 94. 23.

SE-

SEVENTEENTHLY.

Laughter in *Bethania* is counted madness, and like the crackling of Thorns under a pot, being a Vanity that springeth up in a carnal Mind; and it is frequently found among such kind of Persons who are hastening into Eternal Mournings. For the Triumphing of the wicked is but very short, and the Joy of the Hypocrite but for a moment. Therefore saith Jesus, *Woe to you that laugh now, for ye shall mourn and weep.* This unseemly Vanity is none of the first Actions of innocent Age; for some of the first Actions of a Child are to weep, and after it hath lived about forty days in the World, it then will begin to smile, but it is a great while before it breaks out into plain Laughter. Therefore this meer Vanity is wholly of this World, unto which depraved Nature inclines after it hath lived a little while in it. And therefore, when the Souls of men begin again to return out of this World, into their first Estate; some of their first Actions in which they are usually found, are Sorrow, Fear and Mourning, and

Eccles. 2. 2. *Rom.* 8. 6. *Luke* 6. 25.

Job. 20. 15.

2 *Cor.* 7. 11.

Phil. 2. 12. so that precious Seed, from whence Divine Vertue and Nature springs up in the Soul, is known to be *sown in Tears*; yet those that go forth of this World weeping, bearing this precious *Psal.* 126. 5, 6. Seed from whence Divine Vertue springs, shall certainly enter the World to come Rejoycing in the glorious Reaping-time of the Effects of Vertue. So Jesus our Saviour, while in this *Isa.* 53. 4, World, was a man of Sorrows, and *John* 11. 35. acquainted with Grief, and oftentimes known to weep, but never known to laugh at any time. Even so all true *Bethanians* being instructed with the very same Spirit, are usually found as *Ezek.* 7. 16. *mourning Doves of the Valley.* And though Jesus had not, and Christians may not be supposed to have any true cause of Sorrow, with Respect to themselves, yet with Respect to others, there is still now in them, as there was heretofore in him, Occasion enough for mourning. And as for the Christians, the Sins of their Youth, *Psal.* 28. 7. and the Errors of their former Life, together with the present Dangers that attend the Wilderness Passage, make- *Psal.* 84. 6. eth their Walks oftentimes a *Vale of Tears.* Yet as Jesus our Saviour did *Luke* 10. 21. sometimes rejoyce in Spirit, and also gave forth true Tokens thereof to others; even so the Poor in Spirit, sometimes greatly rejoyce in the inward man; especially when they can

see

see the morning without Clouds, and shew forth such Signs thereof, by a chearful Countenance, which will manifest to others that they are refreshed. But forasmuch as their walking is in the Spirit, and Laughter is a more fleshly Vanity; Therefore, a more sollid grave Countenance, with a sober and discreet Behaviour in all Estates and Actions of the outward Life, is of great Estimation and frequent use in *Bethania*. 2 *Sam.* 23. 4.

EIGHTEENTHLY.

The Apparel in *Bethania* is very modest, and for the most part, is used in plain Necessity, to cover the Secrets of fallen Nature, and to fence it against the Influences of cold. But the Fashions of the World are a great Abomination in the House of the Poor, and are more proper to the Mother of Harlots, and the Earthly *Jerusalem*, the Society of careless Daughters, than that City whose Name is *Bethania*, whose Inhabitants do well know, that this World is not their Native Countrey; but was at first the Kingdom of those Creatures, that have no rational Spirit; and that man 1 *Tim.* 2, 9. 1 *Pet.* 3. 4, 5. 1 *Pet.* 1. 14. 1 *John* 1. 16. *Isa.* 32. 11. *Chap.* 3. 18. 19, 29, 21. *Heb.* 11. 13. 1 *Pet.* 2. 11.

when by reaſon of Sin, he was thruſt out of his own Kingdom, which was Paradice; was permitted to dwell in it a little while only as a Stranger, and his firſt Garments were only Fig-leaves, but theſe were of his own making: His ſecond Garments were Coats made of Skins, and theſe were of the Lords making, which was partly to note unto him, that as he was now fallen into the Kingdom of the Beaſts, even ſo their Habit did moſt become him; but man was not contented with this Faſhion, therefore his roving fancy run through the whole Terreſtial World, and of the Mines of the Earth he borrowed great ſtore of Gold and and Silver, and then gloryed in it as if it were his own proper Subſtance. Then he went out alſo, and borrowed the Fleeces of Beaſts, of which he made him Garments of divers Faſhions, and ſhod his Feet with their Skins; extracting fine Linnen out of the Earth, and procured Silk from the Silk-worms Bowels. Of theſe things man made himſelf a ſhining Mortal; and glorieth in his borrowed Subſtance, as if by right of Nature it had been his own; when indeed it is no ſuch matter, for he is born wholly Naked, and cometh into this World only as a Stranger, and leaveth it again only poſſeſſed with a few Grave-Cloaths, but all the reſt of his borrowed Subſtance is

Gen. 3. 7.
Chap. 3. 21.
Eccleſ. 3. 11.
Prov. 17. 24.
Iſa. 2. 7.
Chap. 14. 4.
Job 1. 21.

is left behind: yet there is one more Vanity and great Impiety, that seemed to spring among men in these our very times, the which *Bethania* greatly Detesteth; *That whereas Women have one only Natural Ornament which is their Hair, given them by Nature also for a Covering*: the which man borroweth now of them, whereof he now maketh himself an *Effeminate Monster*, much resembling those *Locusts which ascended out of the Bottomless Pitt, whose Faces were as the faces of Men; but their Hair was as the Hair of Women.* And whereas other Creatures who know the Mysteries of their own Kingdom, which is this World, do by the meer instinct of Nature perform very ingenious Actions, as *the Spider thereby to weave his curious Web; the Bird to build his ingenious Nest; the Bee to make his dainty Comb:* Man knoweth only little, but what he getteth by Art, or is given him by *Revelation*; He knoweth not how to speak a Language till he hath learned it; nor to prepare his Food, or make his Garments, nor yet to build himself an Habitation: and with very great Difficulty, and that but rarely neither, he findeth out Physick to relieve himself against the Impediments of Nature. Therefore *Bethania* most clearly perceiveth, that man is only a stranger in this World

Psal. 49. 51. *Job* 21. 13.

1 *Cor.* 11. 5. 1 *Cor.* 6. 9. *Rev.* 9. 7, 8.

Prov. 30 28. *Psal.* 104. 17.

Job 11. 12. *Isa.* 28. 26. *Ephes.* 3. 3.

Job 14. 2. because he is so naturally unskilful in the Affairs of it, and possesseth so little of the fulness thereof, but such things, for which things he is constrained to be beholding to other Creatures. Therefore she casteth away the Pride and Vanity of *Babel*, as also the sensual Delights of the earthly *Jerusalem*, and betaketh her self to a sober, modest, self-denying kind of Life; Embracing the Cross, and Esteeming the Reproach of Christ greater Riches then all the Glory and Treasure of this present World; Rejoycing greatly in that her Soul is beautified and inriched with the inward Ornaments and substantial Riches of Divine Vertue, waiting therein to shine forth at last in her Glorious Paradisical Body; when Jesus shall visit the second Time, Poor Despised *Bethania*.

Jude 19.

Gal. 6. 14.
Heb. 11. 26.
Psal. 45. 18.
2 *Cor.* 5. 2.
Dan. 2. 3.
Phil. 3. 21.
Heb. 9. 28.

NINETEENTHLY.

Heb. 13. 4.
1 *Cor.* 7. 40.
Mat. 22. 30.
Gen. 1. 27.

Marriage is Honourable in *Bethania*, and the Bed Undefiled, yet Virginity is greatly preferred. For this was the Estate of Angels in their first Creation, and in that State they did perfectly remain. In that Estate God Created

Created man in the Beginning, but he soon left it, and after fell a fearful Fall. In this Estate of Virginity Jesus our Saviour continued all the time of his abode in this World; in this Estate, the Virgin-Mother of our Lord having compassed a Man, and so fulfilling the Sacred Prophecy, continued also till the time of Her Departure out of this World. For the Lord God of *Israel* having entred through the *East*-gate of her Sanctified Womb, shut it afterwards perpetually, that so no other man might enter in thereby any more. In this Estate shall Blessed Souls again appear in the Glorious Resurrection of just Men, and be as the Angels of Heaven in that World, where Marrying and giving in Marriage is wholly out of Date; yea the state of the Church of Christ in the highest Degree of her Perfection, that she arriveth unto in this World, is a State of Spiritual Virginity, and in it she is Espoused unto the Blessed Lamb, of whom she is then a faithful Follower. Therefore no marvail if Natural and Spiritual Virginity be of very high Estimation in *Bethania*. Nevertheless all her Inhabitants are left free to choose a Married or a single State as they were able to bear it; only it is utterly unlawful there to mingle in Matrimonial Conjunction, with any but those only

Isa. 7. 14.
Jer. 31. 22.
Ezek. 44. 2.
Luke 20. 35.
2 *Cor.* 11. 3.
Rev 4. 4.
Mat. 23. 1.
1 *Cor.* 7. 29.
2 *Cor.* 6. 14.

Gen. 6. 2. *Ezek.* 9. 2. *Mat.* 11. 29. *Ephes.* 4 20.

only that are within the Liberties of her own Corporation, and have learned of Jesus our Saviour to embrace such Principles, and to walk in those steps of Vertue which are approved and owned in her Divine Charter; neither is it at all the practice of this little City to go out unto great *Babel*, or the Ministers of the worldly Churches, to seek their assistance in the celebration of such Marriages as are concluded between the Members of her own Society; but all her Marriages are celebrated within her own Corporation, the which are performed there with very great Solemnity, as is meet in so weighty a case; therefore when any of the Inhabitants of this City have engaged themselves to each other by and in a Matrimonial Covenant, then they present themselves before some considerable Assembly in *Bethania*, and there in a very grave and serious manner publish their secret Contract; the which being accomplished, certain special Witnesses unto this solemn Marriage, record their Names in the Register-Book of this Society; after which, serious Prayers are made to the God of Heaven, who at first was pleased to make two of one, so now that he would make one of two again. After which the Parties are dismissed with some grave Admonition about the state of Marriage, and exhorted to live as is meet

Amos 5. 5. 1 *John* 4. 5. 2 *Cor.* 6. 17. *Isa.* 65. 11.

Ruth 4. 9, 10, 11.

Eph. 5. 31.

Eph. 5. 24, 25.

meet for Christians in that estate, according to the divine Charter of *Bethania*.

TWENTIETHLY.

Watching, in *Bethania* is accounted of great necessity, and is the last work of a Christsan, being a constant Exercise of the Soul; after the Warfare is wholly ended, it is to be a Companion with all Actions and Enjoyments, and to attend diligently on every State. The *Bethanians* divide it into three Parts, and desire to be found always in that Posture, in which every one of them may be performed. *Mar.* 13. 37. *Mat.* 24. 42. *Ephes.* 6. 18. 2 *Tim.* 4. 5.

The first Part of *Watching* is an Abstenance from Sleep at some times, and to use as little thereof at all times as well you may: For they know that Sleeping began the Fall of man, and something else helped it forwards, but eating fully compleated it. Sleep is very near of kinn to Death, therefore hath the very same Name with it, and so is an unmeet Exercise for living Souls, for it consumeth much precious time; and the Excess thereof greatly stupifieth the sensitive Life, and maketh indisposed to the Exer- 2 *Cor.* 11. 27. *Chap.* 6. 5. *Gen.* 2. 21. *Prov.* 6. 9.

cises

ciſes of Eternity. It extends no further than the Animal Kingdom, and ſo wholly ends in Death, and is never ſeen any more after the Reſurrection. Both the Heathens and Chriſtians have ſhunned it as much as they could, for it is in the Exceſs thereof, often reproved by an awakened Conſcience. We read of very many Actions of Chriſt, but very little of his ſleeping. Once he was found ſleeping on a Pillow, *while the Ship was toſſed, and the Diſciples terrified*, but he quickly awoke, and wrought a Miracle. The Goſpel-Miniſters who are appointed by Chriſt to awaken Spiritual Sleepers, have been often themſelves Exerciſed in Watchings. So ſaith *Paul*; *In Stripes, in Impriſonments, in Travels, in Labours, in Watchings, in Faſtings*; yet further, *in Wearineſs and Painfulneſs, in Watchings often, in Hunger and Thirſt, in Cold and Nakedneſs*. Therefore, though Sleep be pleaſing and incident to Nature, yet the Croſs of Chriſt doth Crucifie the Superfluity thereof in all true *Bethanians*.

Rev. 4. 8.

Mark 4. 38.

Epheſ. 5. 14.

But the ſecond Degree of *Watching*, is a careful obſerving of the outgoings of the Soul in all its Exerciſes and Imployments; for there be Snares attending upon every Sate; yea *Eden* it ſelf was not ſecure from them; and

Prov. 4. 23.
Luke 21. 34.

ſeeing

seeing the Soul is so apt to wander, before it is fixed in the immutable State, therefore the Man of God is to be watchful in all things; and Prayer it self, that most serious Business, is carefully to be attended with it. *Psal.* 119. 10

For if the vigilant Enemy cannot distract us by gross Corruptions, yet he will endeavour to do it by unseasonable Exercises. The Soul that is dispossessed of an unclean Spirit, being swept and garnished with many Vertues, may be Re-possessed again through want of Watchfulness, with Seven Spirits worse than the former. *2 John* 8.

Decayes are incident to all unfixed things, therefore the Church of *Ephesus* left her first Love, unto which she is advised again to return, and keep the same with Watchfulness. *Mat.* 11. 43. *Rev.* 2. 5. *Chap.* 3. 2. *Chap.* 15, 16.

Blessed therefore is he that Watcheth and keepeth his Garments, least he walk Naked, and they see his Shame.

The Third Part of *Watching*, is an earnest Expectation of the Accomplishment of all Gods Gracious Promises; yet he that believeth, maketh not haste, but quietly waiteth till the Vision shall speak. Therefore *Bethania* is Porter at the Door of her own Heart, and watcheth to open to Christ, in all his Appearances, that she may answer him in all his Requirements, and so become a *Follower of the Lamb, whithersoever he goeth,* *Psal.* 40. 1. *Isa.* 28. 16. *Heb.* 6. 12. *Heb.* 2. 3. *Rev.* 3. 20. *Cant.* 5. 2. *Rev.* 14. 4.

in

in all things expecting to be supplyed
2 *Cor.* 12. 9. with that Grace, which is sufficient for every State, and so quietly enduring the Burden and Heat of the day, watching dilligently for his Glorious Appearance, who then will call watchful *Bethania* into a perfect Rest, in Eternal Joy.

ONE *and* TWENTIETHLY.

Fasting in *Bethania* is of great Antiquity, and was first commanded in *Eden*; especially from some things, of
Gen. 2. 17. *the Tree of Knowledge, of Good and Evil*; and it hath run through all Dispensations from the Beginning until this time, in which serious Exercise, many Holy Men of God have been very famous: yea, those that have been filled most with God, have often enjoyed the least of Creatures. *Moses* fasted *twice forty days*, yet in
Deut. 9. 9. that time he was close with him, and
Verse 18. came from him with a *shining Face*.
Exod. 34. 30. *Elijah* fasted *forty days*, and at last
1 *Kings* 19. 8. God sent for him from Earth to Hea-
2 *Kings* 2. 11. ven. *Daniel* he fasted *three full*
Dan. 10. 3. *Weeks*, though not from all kind of Food, yet from that which was accounted pleasing; and he was a man greatly

greatly beloved. *David* chaſtened his Soul with faſting, and he ſaith, *That his Knees were grown weak thereby*, yet he was a man dear unto God, and ſometimes enjoyed much of his preſence. *Eſther* was a very Glorious Queen, yet in a weighty caſe, yielded her ſelf unto three days faſting. Jeſus our Saviour, faſted *forty Days* and *forty Nights*, in the beginning of his moſt *Sacred Miniſtry*. So likewiſe his Apoſtles and approved Miniſters were, and are often in Faſtings. *Hannah* ſerved God with Faſtings and Prayer, Night and Day. Chriſt gave Directions to his Diſciples about faſting, and the Diſciples of *John* were Exerciſed therein. It was not only found among *Jews* and *Chriſtians*, but *Heathens* alſo were famous in it. For King *Darius* paſſed the Night in Faſting, and the Prayers of *Cornelius* were performed with it. Therefore it is an approved, and a dilligent obſerved Cuſtom in the City *Bethania*, who alſo for divers Ends, and in divers Manners obſerveth the ſame. Sometimes it is uſed for the chaſtening of the Soul, and beating down of the Body, that the Fleſh may become weak, and the Spirit ſtrengthned in Vertue. At other times, when they go about any weighty Undertaking, or deſire to obtain any ſpecial Mercy, or to remove

Pſal. 109 24.

Eſth. 4. 16.

Mat. 4. 2.

1 *Cor.* 11. 27.
Luke 2. 36, 37

Mat. 6. 16.

Mat. 14.
Mark 2.
Dan. 6.
Act. 10. 30.

Pſal. 69. 10.
1 *Cor.* 9. 27.

Dan. 9. 4. *Esth.* 4. 16. move any ſore Affliction, all or any of theſe are attempted and managed by Prayer and Faſting. If there be a publick Deſign on foot, then Faſting is publick alſo; yet not made common to any but only thoſe who are concerned in it. *Joel* 2. 12. Theſe retire themſelves into the greateſt Retirement as poſſible may be, and there with earneſt Prayers and ſilent Groans, with frequent Sighs of Soul to God, ſpend their time in moſt ſerious manner, little minding their own Eaſe, or moving from place to place, except in great Neceſſity, ſuſpending all other Actions but thoſe only that appertain to the preſent Exerciſe, elſe it is not Faſting; for Faſting is an Abſtenance. *Iſa.* 58. 4. Neither do they mind any buſineſs, nor take any Food or Natural Refreſhment, but with great Watchfulneſs keep their Minds retired to the Lord, waiting to ſee how he appeareth unto their Souls. And all their time is not ſpent in ſpeaking Words, but moſtly in the Exerciſe of their Soul, and working of the Mind with the Lord. *Verſe* 9. 27. But private Faſts, if it be to beat down the Body, and bring it into Subjection, that it may not be too ſtrong for the Soul; then that kind of Faſting is accompanied with Labour, or any Exerciſe whatſoever. But if it be for obtaining any ſpecial Mercy, or for the removing of any ſore Affliction,

n, or for Assistance against any dan-
erous Temptation, or for the sub-
uing of any prevailing Corruption;
hen it is performed in great Retire-
nent. And so Wives and Husbands withdraw themselves from one another, during that time of Fasting; the which, if it be for many days, then they take a little Food and a little Wa-
er, and after enjoy each others Com-
ony again, with such moderate Re-
reshments of Nature, that will stand with Christian Sobriety. But much Wine and strong Beer, and dainty Meats, and gorgeous Apparel, with soft and pleasant Resting places, being inconsistent with the state of Pilgrims, are therefore meer Strangers in *Bethania*.

1 Cor. 7. 5.
Dan. 10. 3.
Phil. 4 5.
Amos 4. 6.
Heb. 13. 14.

TWO and TWENTIETHLY.

Singing of Psalms in *Bethania*, is a certain Divine and Spiritual Exercise, by which the Inhabitants thereof do celebrate the Praises of the most High God, and it is mainly and chiefly an Exercise of the Soul, being performed by the lifting up of the Soul and Spirit unto great *Jehovah*; and this Divine Mirth springeth up in the Souls of those who

Psal. 32. 7.

are

Psal. 101. 1. are in Experience of some Spiritual Refreshments. Therefore, when any is merry, they sing Psalms, in which they teach and admonish one another with Hymns and spiritual Songs,
James 5. 13. singing with Grace in their Hearts
Col. 3. 16. to the Lord, speaking also to them-
Ephes. 5. 19. selves in Psalms and Hymns, and Spiritual Songs; making Melody in their Hearts to the Lord; giving thanks always for all things, unto God, and the Father in the Name of our Lord Jesus Christ. So Jesus our Saviour rejoyced in Spirit, and then said, *I thank*
Verse 20.
Luke 10. 21. *Thee, O Father, &c.* Even so *David*
Psal. 25. 1. lifted up his Soul to God, and then set
Psal. 103. 1. his Soul to bless his Holy Name; and
Job. 29. 30. *Job* caused the Widows Heart to sing.
Isa. 65. 30. Even so saith the Lord, *My Servants*
Jer. 31. 25. *shall sing for joy of Heart, for I have satiated the weary Soul, and I have Repleniſhed every Sorrowful Soul.* By all which, and much more that might be said, it appeareth that singing is a Work of the Heart and Soul, the which being inwardly refreshed, call-
Psal. 57. 8. eth to the Tongue to awake and declare it. And it is only proper to those and none but those, who are in Communion with the Blessed Lamb, in some of *Sions* Glory. For none can learn
Rev. 14. 3. these Spiritual Songs, but such who
Chap. 5. 3. are Redeemed from an Earthly State, and have gotten the Victory over the Beast, and over his Image, and over his

is Mark, and over the Number of his Name, so that it be the Redeemed of the Lord whom he hath recovered from Spiritual *Babylon*, that can say and sing, *Thy Mercy endureth for ever.* Therefore, Singing of Psalms, and Spiritual Songs, is no Gospel-Ordinance; neither is every individual Member of Gospel-Churches able to perform it: But it is properly a Gospel-Gift, and only belongs to those into whose Mouth the Lord hath put the New Song; *For who can sing the Songs of* Sion, *while they sit by the Waters of* Babylon? who though they do often remember her, and greatly desire to be there, yet they cannot sing her Songs: But their going forth is with Weeping, and they sow their precious Seed in Tears; working out their own Salvation *with Fear and Trembling*; yet at last they rejoyce as in the joy of Harvest, and the ransomed of the Lord do return and come to *Sion* with Songs of Deliverance. Nevertheless, there be some in Gospel-Churches, who have both Power and Right to Sing, and they do it partly to Express the joy of their own Spirits, and partly for the Edification of others, In which Song they set forth the Glorious Acts of God, his great Love to mortal men, the precious things to come, the Soul-refreshing Supper of the Lamb, the Blessed

Psal. 107. 2. 1 *Cor.* 12. 4. *Rom.* 12. 6. 1 *Cor.* 14. 26. *Psal.* 40. 3. *Psal.* 137. 4. *Psal.* 126. 5. *Phil.* 2. 12. *Isa.* 9. 3. *Isa.* 35. 10. *Exod.* 15. 16. *Judg.* 5. 20. *Rev.* 19. 9. *Isa.* 27. 2.

Blessed Union between Christ
Chap. 5. 1. his Spouse, and such like. There
to these it is a peculiar Gift; A
that Spirit that giveth the Gift of D
ctrine, of Revelation, of Tongu
of Interpretation, doth also give
1 *Pet.* 4. 10. Gift of a Psalm; and as every
hath received the Gift of any kind
Rom. 12. 6, 7. Nature whatsoever; even so he is
Minister as a good Steward of
manifold Grace of God and to wait u
his proper Ministry, with great Diligen
for the Glory of God, & for the Edifica
1 *Cor.* 14. 31. on of all that hears, that all may learn
all may be comforted. So that every th
Rev. 18. 22. is done by Gift in *Bethania*. And
for Art and Graft, they leave it to
Lev. 10. 1. Crafts-men of *Babel*; for God w
John 4. 24. not be Worshiped with strange Fi
1 *Cor.* 14. 21. but is looking into the Churches f
Acts 2. 4. spiritual Worship, and spiritual Wo
shippers; and therefore *Paul* wou
Pray in the Spirit, and Sing in t
Spirit, and the Preachers *would Preac*
as the Spirit gave them Utteranc
But if any say, *We have not such Gift*
now, and therefore cannot Act by them
It is answered in *Bethania*, *That o*
Cause is our being so full of Art. And
Psal. 40. 3. when the Crafts-men bid us sing, then w
sing, and they put the Song into our
Mouths, when indeed the Lord shoul
put it there. And so when we should
weep, because by the Waters of *Ba*
Psal. 137. 1. *byloh*, we fall to singing, according
men

men do teach us, otherwise we could not sing our selves. So that we may see, that we be yet within the Limits of *Babel*, but do not hearken to the Voice that saith, *Come out of her my People*; and again, *Go out of the City into the Field.* Therefore *Bethania*, who is poor in Spirit, and hath left Art and Craft to *Babel*, and to the Earthly *Jerusalem*; if any of them have a Gift to Preach, then he preacheth according to his Gift, and all the rest are silent while he Preacheth; and so it is observed also in Prayer, and all the rest are silent, only Act in their Spirits. And so if any have the Gift of a Psalm, then he only singeth to whom the Psalm is given, but all the rest hold their Peace, and are Exercised only in their Spirits, and so are Edified. For if all the whole Congregation should say the same Words, after the Preacher hath said them, it would be great Confusion; and if all should Pray the same Words that the Minister prayeth, it would appear Ridiculous. Even so, when one singeth by a Gift, and all that are present sing the same things after, or with him, is it not great Confusion and Disorder? For he only singeth by a Gift, and all the rest learn of him, and speak his Words, and so are wholly guided by another, and there is nothing springeth from any Root of

Rev. 18. 4.
Mich. 4. 10.
Rom. 12. 6.
1 *Cor.* 14. 30. *Verse* 26.
1 *Cor.* 14. 23.
Job 19. 28.

Matter

Matter in themſelves; and after the manner we may teach divers Birds to ſay, what we have ſaid to them: *Yea, Prophane Perſons, and Carnal Profeſſors, that have nothing of Divinity in them*, may ſing as well as the moſt Divine and Spiritual. Therefore this cannot be Goſpel-Worſhip, 1 *Tim.* 4. 8. which conſiſteth not in bodily Exerciſe, but in Spirit and Truth; and therefore we are to obſerve a ſpiritual Method in the Management of it. And did not ſing in the time of the Law for there were Maſters of the Muſick 1 *Chron.* 15. 19. who did inſtruct and order the Singers *Chap.* 16. 42. in the Exerciſe of Songs. Theſe were *and* 25. 1. *Aſaph*, *Heman*, *Ethan* and *Jeduthun*. *Aſaph* and *Heman* were Seers in the Words of God, and Theſe with their Brethren was ſet over the Song, to inſtruct and train up Singers in that Divine Exerciſe; and the Number of them with their Brethren, that were inſtructed in the Songs of the Lord, *All that were Cunning, was Two Hundred* 1 *Chron.* 25. 7. *Fourſcore and Eight*; but this was *Heb.* 9. 1. during the time of the firſt Tabernacle and Temple, which was called, *A Worldy Sanctuary*. And yet that Service of the Song was only peculiar to thoſe who were inſtructed in it. But we are now, or ſhould be at leaſt under a more Spiritual Miniſtration. Therefore all our Service ſhould be *Rom.* 1. 9. done in Spirit, alſo in Newneſs of Spirit

rit, and not the Oldneſs of the Letter. Now when the Spirit of the Holy God hath inſpired the Spirits, and Refreſhed the Souls of any of the Inhabitants of *Bethania*; ſo that the Tongue of the Dumb is prepared to ſing; then the Hearts in which the Root of the Song doth lye, *Inditeth a good Matter*, and ſo they have liberty to uſe their Tongues for ought appears, and ſing in Metre or in Proſe, as the Song of *Moſes*, and *Deborah*, and *David*. Alſo the Song of Jeſus, when he rejoyced in Spirit, and ſaid, *&c.* Moreover, the Song of the *Four Living Creatures*, and the *Twenty Four Elders*, is in Proſe, both in *Engliſh* and *Greek*. For they ſaid, *Thou art worthy to take the Book, and to open the Seven Seals thereof; for thou waſt ſlain, and haſt Redeemed us to God by thy Blood, &c.* So the Song that was ſung upon the Sea of Glaſs, is uttered in Proſe; for they ſing the Song of *Moſes*, and the Song of the Lamb, ſaying, *Great and Marvellous are thy Works, Lord God Almighty, juſt and true are thy Ways, thou King of Saints.* Even ſo alſo the Song at the fall of *Babylon*, which is an *Hebrew* Song, is in Proſe, and is concluded by the *Four Living Creatures*, and *Twenty Four Elders*, in theſe two *Hebrew* Words, *Amen, Hallelujah*; yet they ſometimes, and often

Chap. 7. 6.
Iſa. 35. 6.
Pſal. 45. 1.
Exod. 15.
Jude. 5.
2 *Sam.* 22. 23.
Luke 10. 21.
Rev. 5. 9.
Chap. 15. 2, 3.
Rev. 19. 4.

use a certain kind of Metre, not exactly according to the Method of the Poets, which only Elevateth the Affections of the sensitive Life, but in the Spirits Dialect; and such that pierceth through the sensitive Life, into the rational Soul, and Edifieth it; which is the only Design of Divinity, in all its various Operations.

So then, Singing of Psalms is used in *Bethania*, *For the Song of* Hosannah *was sung very near it*; but it is used there as a Gift of the Holy Spirit, peculiar only to him that hath it; and not as an Ordinance of God, which respecteth all. Yet nevertheless, Praising of God is an Ordinance of God, according to the Principles of Nature, proper to all Creatures; and so all the Works of God do Praise him, but do not Sing unto him, except only when their Spirits are Elevated; and then the Trees of the Wood sing out and clap their Hands, when the Celestial Influences have quickened them, in the Spring and Summer: and their Voice is uttered in their Leaves, Blossoms, and Fruit. But when those Influences are withdrawn, then they retire, and are silent all the Winter Season; and so the Sun, Moon and Stars, do Praise the Lord by the Influences of his own

Mat. 21. 9.

Psal. 145. 10.
Isa. 24. 7.
Isa. 55. 13.

Psal. 148. 3.

own Vertue that is in them; yea Dragons, and all Deeps, Fire, Hail, Snow, Stormy Wind, Mountains, Trees, Cedars, Beasts, Cattle, Creeping Things, Flying Fowls, all these, in their proper Nature, Praise the Lord, and Sing unto him in that Season when he putteth the Song into their Mouth. *Psal.* 148. 7, 8, 9, 10.

Bethania's Walks WITH GOD.

Now last of all, having briefly hinted, First, *At the Doctrine of* Bethania: *And* Secondly, *At some part of her Discipline and Order: We hope now Lastly, Briefly to lay down her Manner of Life, and serious* Walks with God; *and to what Place this Motion Tendeth.*

CHAP. I.

Gen. 5. 22. Chap. 6. 9.

THe Conversation and Manner of Life in *Bethania*, is very Divine and Heavenly, being a serious Walk with God, and a careful Imitation

tation of the innocent and pure Life of Jesus; so that as her Inhabitants are begotten by the immortal Seed of the Word of God, and born of the Divine Spirit, [*which Birth is from above*;] even so their Conversation is in Heaven, as the way of Life, which is above to the wise, to deliver from the Snares of Hell beneath, in which place and state they are and shall be blessed with all Spiritual and Eternal Blessings, in and by Christ Jesus. And therefore their Affections are set on things above, as things that are incorruptible, and will never fade away; The which being their Everlasting Treasure unto which they are begotten and born, as right Heirs of the same; even so their Hearts seriously incline towards that place where this Treasure is layed up for them, and their Life is framed here on Earth among men, as becometh those who expect to live with God in Heaven, among Angels; and is such a life, which is proper and natural to the glorious Gospel of our Lord Jesus, in which the Grace appeareth, which teacheth us, *To deny all Ungodliness, and Worldly Lusts, and to live Righteously, Soberly, and Godly in this present World*; looking for that blessed Hope, and glorious Appearing of the great God, and our Saviour Jesus Christ, who gave himself

1 *Pet.* 1. 2, 3. *John* 3. 6. *Phil.* 3. 20. *Prov.* 15. 24. *Ephes.* 1. 3. *Col.* 1. 3. 1 *Pet.* 1. 4. *Heb.* 11. 14. *Phil.* 1. 27. *Tit.* 2. 12, 14.

self for us, that he might Redeem us from all Iniquity, and Purifie unto himself a peculiar People, zealous of good Works, that they might shew forth the Praises of him, who hath called them out of *Darkness into his marvellous Light*; in which they shine as lights in the World, and manifest the most pure Life of Jesus in their Mortal Flesh; making manifest the Savour of his Knowledge in every place, which Heavenly Off-spring are of near Affinity with most pure Jesus, whose Divine Nature hath deeply Penetrated into their very Souls, and changed the Properties thereof from Devilish and Beastial, into Divine and Spiritual; and so he is but the first-born among these many Brethren, as the glorious Son of God, by Natural Generation; and the Children of the same God with him, by Divine Regeneration. So that there is but one Nature, Spirit, Life and Image in Christ and Christians; therefore, they are called, *The Houshold of God, and the Family in Heaven, the General Assembly and Church of the first-born; whose Names are written in the Book of Life, of the Lamb slain from the Foundation of the World*, and so are Fellow-Citizens with the Saints in that Spiritual *Jerusalem* which is above, and is the true Mother of all real *Bethanians*.

1 *Pet.* 2. 9.
Phil. 2. 15.
2 *Cor.* 4. 11.
Chap. 2. 14.
Mark 8. 45.

Tit. 3. 3.
1 *Cor.* 6. 11.
Rom. 8. 28,
John 3. 1.
2 *Cor.* 3. 18.
Ephes. 2. 19.
Chap. 7. 15.
Heb. 12. 13.
Rev. 13. 8.
Gal. 4. 25.

CHAP.

CHAP. II.

BUT now forasmuch as *Bethania* is scituate on the Mount of *Olives*, and the Earthly *Jerusalem* is beneath it, yet scarce two Miles distant from it; and the direct Motion of the true Followers of the Lamb, being still upward, ascending from a fleshly Glory in a visible Profession, *Mat.* 5. 3. into Poverty of Spirit, and Resignation to Jesus; and so through that Estate into Spiritual and Eternal Riches, *Ephes.* 3. 8. we shall a little consider the walk of Saints, and the walk of the World, as they are both hastening apace into Endless Eternity.

And forasmuch as the Soveraign God, in whose hands is all Power, and at whose dispose all things must be, hath appointed Heaven, Earth, and Hell, these three places, to be the Habitation of all Creatures in time and Eternity, according to their proper State. It is Earth only that is *Eccles.* 3. 1. allotted to Time, and Heaven and Hell to Eternity; so that Earth stands between Heaven and Hell, equally

distant; and there are three steps by which men ascend from Earth to Heaven, and three steps by which they descend from it to Hell. Now *Bethania* chooseth the way of Life, which is *strait and narrow*, and ascendeth upwards; but *Babel* imbraceth the way of Death, which is *broad and pleasant*, and descendeth downwards; and the Earthly *Jerusalem* not well liking either of these, yet having but a Luke-warm Spirit, settleth upon her Lees just between, but at last must sink down with *Babel* like a Millstone, into the Bottomless deep of Gods Eternal Wrath; which the Sinners in *Sion*, as well as the Sinners in *Babel*, shall not be able to escape. Now these three steps by which *Bethania* ascendeth upwards, she hath learned of Christ our Lord, who himself hath travelled the same way; and they are First, *Deny your selves*, Secondly, *Take up the Cross*, and Thirdly, *Follow me*; and then, *Where I am, there shall also my Servant be*. But those three steps by which *Babel* descendeth towards her Infernal Den, are wholly of another Nature, as they are layed down by the Apostle, *Phil.* 3. 19. And are First, *Their God is their Belly*, Secondly, *Their Glory is their Shame*, and Thirdly, *Who mind Earthly Things*; the fearful issue of all which,

Mat. 7. 13.
Job. 21. 13.
Isa. 5. 14.
Rev. 3. 16.
Rev. 18. 21.
Isa. 33. 14.
Mat. 16. 24.
John. 21. 26.

is

is Destruction in the end: But *Bethania's* liketh not this way, though seemingly pleasant, therefore taketh her leave of *Babel*; who on the other hand despiseth the way of *Bethania*; and so these two Cities turn back to back, and leave the Earthly *Jerusalem* on her lees, each one hastening in his proper Motion, and never see one anothers Faces any more; therefore we shall endeavour, and desire to prosecute the way of *Bethania*, and declare those things, as the Lord shall enable us, wherein she is said, *To be a Follower of the Blessed Lamb, who is our Saviour, and the Prince of Peace and Life.*

Prov. 29. 27. *Zeph.* 1. 12.

Rev. 14. 4.

CHAP.

CHAP. III.

THere is a right precious and moſt Holy Faith belonging to Chriſtians, as proper to the Elect of God, of which we have ſpoken ſomewhat before, and it is a certain Divine Principle begotten in the Soul, by the Word of God; from whence ſprings that Vertue in which the Saints do walk; the which Vertue is ſeven-fold, as is noted in 2 *Pet.* 1. 15. And it ſhineth forth in the Souls of Chriſtians, by the influence of that Grace, which ſtreameth unto them from the Seven Spirits of God, which are before the Throne. And where theſe things are, and alſo abound, that Soul is neither Barren nor Unfruitful in the Knowledge of our Lord and Saviour Jeſus Chriſt. But Entrance is adminiſtred abundantly into his Everlaſting Kingdom: *Theſe are the ſeven Pillars*, as it ſeemeth, *upon which Wiſdom hath builded her Houſe, the Foundation of which Houſe is laid in the Foundation-Stone of* Sion; and by theſe Pillars it is expoſed to open View, and when

2 *Pet.* 1. 1.
Rom. 10. 17.
Rev. 1. 4.
2 *Pet.* 1. 8.
Prov. 9.
Iſa. 28. 16.

any

any of these Pillars are wanting or out of Order, there is a Breach, and when they all disappear, it is a total Ruine. Now these Seven Spirits of God which are before the Throne, are also the seven Pillars upon one Stone; the which seven Spirits are sent forth into all the Earth, noted also to be seven Eyes and seven Horns, possessed by that Lamb which was slain, but is now alive for evermore. So that seven being a Number of Perfection, it is proper to Christ who received the Spirit not by measure, for in him dwelt the fulness of the Godhead bodily, and it pleased the Father, *that in him should all fulness dwell.* By these seven Spirits, are also seven Eyes, and seven Horns, signifying *Power.* It pleaseth the Glorious God through Christ, to look upon, and finally to dispose of the whole Creation, according to his own Will; Now these seven Spirits, are First, *The Spirit of Wisdom*, by which the Lord did first contrive the Creation which he made. Secondly, *The Spirit of Power*, by which he formed and supporteth the same. Thirdly, *The Spirit of Judgment*, by which he ordereth and disposeth thereof. Fourthly, *The Spirit of Holiness*, by which he gloriously shineth before and among his Creatures. Fifthly, *The Spirit of Humility*, by which he vouchsafeth to behold

Rev. i. 4.
Rev. 5. 6.
Zach. 3. 9.
Rev. 1. 18.
John 3. 34.
Gal. 2. 4.
Rev. 13. 6.
Isa. 11. 3.
2 *Tim.* 1. 7.
Rom. 1. 3.

hold the Creation as the Works of
1 *Cor.* 4. 21. his own Hands. Sixthly, *The Spirit of Meekneſs*, by which he is tender and pitiful to all; ſo careful too of the Creation, which cannot ſubſiſt without him. Seventhly, *The Spirit of*
2 *Tim.* 1. 7. *Love*, by which he delighteth in the things that he hath made. Theſe are the ſeven Spirits of *Jehovah*, the which, as ſeven Glorious Lamps of Fire, do burn continually before his
Rev. 4. 5. Throne; by which ſeven Spirits, the
Rev. 3. 1. Glorious Lamb being alſo ſeven Eyes, as we have ſaid before, looked into the ſtate of the ſeven Churches, and knew the lifeleſs ſtate of the Church of *Sardis*, and the ſelf-conceited, yet
Rev. 3. 17. Luke-warm Condition of the *Laodiceans*;
Rev. 1. 20. and by his Spirit of Judgment will render unto them, and to every one elſe, according as their Works ſhall be. From theſe ſeven Spirits *John* ſaluted the ſeven Churches, whoſe Operation upon the Souls of Chriſtian Men, form therein thoſe ſeven Glorious Excellencies, which are Eſſential to pure Chriſtianity, before mentioned in the 2*d* Epiſtle of *Peter*, *chap.* 1. 5, 6, 7, *Verſes*, by which it may evidently appear, that they are walking in the Spirit. And Firſt, *From the Spirit of Wiſdom that is in Chriſt*, is formed true Knowledge in the Souls of men. Secondly, *From the Spirit of Power that*

is

ü in him, is produced that Vertue that is in them. And Thirdly, *From hiſ Spirit of Judgment*, proceedeth the Temperance in which their Souls do live. Fourthly, *From hiſ Spirit of Holineſs*, ſpringeth forth that Godlineſs in which their Souls do live. Fifthly, *From hiſ Spirit of Meekneſs*, is begotten that Patience which is famous in Chriſtianity. Sixthly, *From hiſ Spirit of Humility*, it ſheweth forth the Brotherly Kindneſs that becometh Goſpel-Profeſſors. And Seventhly, *From hiſ Spirit of Love*, naturally ariſeth that Charity in which all *Bethania's* things are done. Theſe are the ſeven Pillars that Wiſdom hath hewn out, and by Vertue of which, Chriſtianity is made to appear; in which alſo, the Saints do walk in their Aſcent towards their *Everlaſting Inheritance*, and by which they *do ſhine as Glorious Lights in the World*; of which we ſhall ſpeak particularly. And firſt of *Vertue*.

1 *Cor.* 16. 4. *Prov.* 9. 1.

CHAP.

CHAP. IIII.

VERTUE is the inward Essence and Life of every living Form, and is that by which those Forms become profitable and delightful unto those by whom they are used.

Vertue is of two kinds, The first is *Natural*, the second *Divine* and *Spiritual*.

Natural Vertue, is that by which the Flowers in the Fields yeild forth unto men a *Pleasant Savour*, and also a *Medicinal Profit*. By *Natural Vertue*, The Fruits of the Fields and Trees do nourish and feed the Bodies of Men and Beasts: And besides, by *Natural Vertue*, the Needle in the Compass, being touched with the Loadstone, turneth always towards the *North*, in which the Rocks of Loadstones lye; even so also, the Vertue of Fire penetrateth into whatsoever things cometh near to it, and changeth the Properties thereof into a Similitude with its own Nature: it causeth cold Water to become hot; so that the Flesh that is boyled therein, is made lavoury. Cold Iron is changed into

1 Cor. 6. 17. John 8. 12.

into a burning State, and therein is capable of being wrought into divers Forms; it is not the Form nor Colour of Salt, for Snow hath both these, but the Vertue thereof, which maketh it to be so useful to the Sons of men. Water hath the same liquid Form as Wine, but not the same powerful Operation: Therefore the Bodies of men are in that Estate, in the Excess of Wine, unto which the same Measure of Water will in no wise reduce them. So every living Form subsisteth and worketh by Vertue of that Spirit, which is proper to its own Nature; therefore, every Herb, Plant, and Tree, live and work by Vertue of a Vegetative Spirit; so the Beasts, Fowls, and Fishes, and Creeping Things, live by Vertue of a Sensitive Spirit; also all Angels and Souls of men, live immortal Lives by Vertue of a rational Spirit. Even so all real and true Christians live and move in a Divine Life, by Vertue of that Divine Spirit, which is the very Life and Vertue of Jesus our *Emanuel*; which Vertue was in him, in such exceeding Fulness, that from his sacred Body Vertue issued out, to cure by touching, all the Impediments of Nature; for by touching, *He cleansed the Leper, drove away the Fever, opened the Ears of him who had been Defective both in his Speech and Hearing,*

Mat. 8. 19. *Chap.* 9. 29.

Mark 7. 37. *Luke* 7. 4. *Mat.* 9. 20, 21. rings raised the Widows Son, as he was carrying to his Burial, stanched the Bloody Issue which the Physicians could not do, yea, by touching, He Expelled Fear out of the Spirits of his Disciples, when sorely surprised therewith, in the Mount of Transfiguration: So that the whole Multitudes of People sought to touch him, by reason that Vertue went out of him to cure all their Maladies. Even so also, the precious Faith of Christians, that Divine Principle begotten in the Souls of *God Elect*, goeth forth from thence as a touching Instrument, which reacheth into the very Heart of Christ, and draweth forth that Divine Vertue which dwelleth there, into its self; and so by that Vertue it lives Divinely, and walketh with God. Now according to the Greatness and Perfection of the Instrument, even so is the Measure of Vertue obtained by it; Therefore, in ancient Times, when Faith in the Prophets and Apostles, and Holy Men of God, was strong and famous, so accordingly their Souls were possessed with great Degrees of Vertue, by which they wrought many famous Miracles, and in which they flourished in a Life of Eminent Piety; but as a little Fire can give but a little heat, and a little Candle can yield but a little light, even so Faith, since it became weak,

Mat. 17. 7.

Luke 7. 19.

Tit. 1. 1. *Mat.* 15. 2. *Gal.* 2. 20.

Acts 6. 5.

Heb. 11. 33.

Heb. 2. 4. *Deut.* 2. 1.

Miracles

Miracles, are for the moſt part ceaſed, and Piety doth but meanly flouriſh. Therefore *Bethania*, who is poor in Spirit, is letting out her whole Heart and Soul to Chriſt, offering up her whole Will to him, and ſo preſſeth after a great increaſe of Faith, by which her Soul may be faſt linked to her Saviour, in which moſt Bleſſed Union, ſhe may obtain much of his Vertue, and ſhine forth in it right glorioufly, before her fellow-Mortals; in which moſt pure Life, ſhe liveth to the Praiſe of him who hath called her to Glory and Vertue, and ſo this Vertuous Woman is a Crown to her Eſpouſed Husband; and when ſhe can be found, *Her Price is above Rubies, and though many have done vertuouſly, yet ſhe in that that is Divine hath Excelled them all.* Vertue is the Direct contrary to Vice, and ſo is of God, in whom dwelleth all good things; but Vice is of the Devil. Vertue maketh man like God, and in it man is good; but Vice maketh man like the Devil, and in it he is a meer Monſter. Vertue is always profitable both in Church and State, but Vice bringeth Ruine upon both. Its Property is ever to do good, even in Natural and Spiritual Things, but is altogether a Stranger to Evil. In either of theſe, Vertue is of great Antiquity, even from Eternity it ſelf; but

Iſa. 26. 9. *John* 21. 14.

Luke 1. 75.

2 *Pet.* 1. 3. *Prov.* 12. 4. *Chap.* 30. 10. *and* 29.

James 1. 17. *Pſal.* 119. 68. *Acts* 10. 38.

Col. 1. 10. *Rom.* 16. 19.

but Vice is but of yesterday, and had a Beginning; and at last all Iniquity shall have an End. Vertue liveth in the whole Creation except in that part that is Degenerated from its first Estate, and it is very Courteous and of good Behaviour, always letting out it self for the good of others, that it may transform other things into its own likeness. It is very humble, gentle, and exceeding harmless; helpful to all, and needeth help from none. It will shine before the Face of Tyrants, and stand in a modest boldness against the Threats of most furious Mortals. Vertue is a Conqueror of the Devil, and triumpheth gloriously over all Temptations, it standeth in perpetual Friendship with God; and Angels delight to become Ministring Spirits unto those who are Professors of it. It maketh nothing of Death, and Fear can never make it hide its Head; yet, those that hate it, and will not entertain it in themselves, do yet desire to be served by it in others; hence *Joseph* and *Daniel* became famous in the sight of Heathens, for it is faithful in its Service both to God and Man. Vertue hath great Communion with an Holy God, who also will own it wheresoever it appears; for it keepeth constantly at his Right-hand, *and will follow the Lamb whithersoever*

Mat. 10. 16.
Verse 6. 16.
Rom. 6. 12.
Rev. 21. 25.
Cant 3. 16.
John 2. 14.
Rom. 5. 3.
Rev. 15. 4.
Heb. 1. 14.
Rev. 12. 11.
1 *Cor.* 20. 24.
Gen. 39. 2, 3.
Dan. 2. 4.
Psal. 11. 7.
Acts 10. 39.
Psal. 63. 8.
Rev. 14. 4.

wherſoever he goeth. It hath great boldneſs in the Day of Judgment, and knoweth that it ſhall not be condemned; and where the precious Faith is, there it is alſo as a perpetual Companion, and ſo thoſe that have walked with God by Faith, have alſo walked before him in a ſtate of Vertue. It maketh uncomely Bodies very Beautiful, when Vice deformeth the moſt comely Creatures. So then Vertue is a ſtrong Pillar in the *Houſe of Wiſdom*, and a Street in *Bethania*, in which *Bethania* hath many a Walk with God. In this ſtreet ſtandeth her Market-place, from whence are diſperſed many precious things. Therefore, *O ye that pretend to Faith*, be careful to prove the Truth thereof, by its Companion, Vertue; and whatſoever things are true, whatſoever things are honeſt, whatſoever Things are juſt, whatſoever things are pure, whatſoever Things are lovely, whatſoever things are of good Report; if there be any Vertue, if there be any Praiſe, think on theſe Things.

John 4. 17. 2 *Pet.* 15.

James 2. 18.

Phil. 4. 8.

CHAP.

CHAP. V.

THE Second Pillar in the House of Wisdom, is *Knowledge*; in which there are two Parts. First, *Speculative*, by which we look at things without us. Secondly, *Experimental*, by which we know things from within us. It consists mainly in two Things: First, *In the Knowledge of God.* Secondly, *In the Knowledge of our selves*; and in both these *Bethania* desires to walk in Wisdom. Without all Controversie God is a great Mystery, and so also is man; Therefore saith *David*, *We are fearfully and wonderfully made.* Man is to be considered in a Threefold Life, the which are the three Measures of Meal in which the Leaven is to be hid. The first of these is *Rational*, in which man is in Union of Life with Angels. The second of these Lives, is *Sensitive*, in which he is in Union with Beasts and Fowls. The Third of these is *Vegetive*, in which Man hath Union of Life with Herbs, Plants, and Trees; Thus God breathed

Col. 4. 5.
1 *Tim.* 1. 16.
Psal. 139. 14.
Mat. 13. 33.

Col. 3. 18.
Job. 14. 2,

reathed into Man the Breath of
ife, when Man became a living
oul. Man is also to be considered,
nd to know himself in a Threefold
tate; First, *His State in Creation*, *Gen.* 2. 7.
n which he was a pure man. Second- *Col.* 7. 29.
y, *His State in the Fall*, in which *John* 8. 44.
is Soul beareth the Image of the *John* 3. 8..
Devil, and his Body hath the Pro-
erties of a Beast. Thirdly, *His*
tate in the Restoration, in which
nly he is a Christian, and his Soul
eareth the Image of Christ; and in *Eccles.* 3. 20.
he Resurrection, his Body also shall *Col.* 3. 10.
e changed into shining Immortality. *Phil.* 3. 12.
Thus man descended out of the I- *Rom.* 6. 3.
mage of God into Sin, and so through
in into Misery. Therefore, his A-
cent must be out of Sin into Holi-
ess, and so through that into Safety.
The great desire of God in his out-
goings to man, is to make him know
imself; Therefore the first Question
hat God asked Man after the Fall,
as, *Adam where art thou?* So also, *Gen.* 3. 9.
is the Property of his most sacred *Heb.* 4. 12.
Word, to pierce between the very
Soul and Spirit, and so discover the
ery Secrets and Intents of the Heart.
The first work of the Spirit of God
owards man, is *To convince him of* *John* 16. 8.
Sin, and so set it all in order before
him, that he may see himself to be
nclean and miserable, and so look
a Remedy; but it is the Desire
of

of the Devil to keep man fro
knowing himself, that he might b
lieve he is what he is not; thus
would perswade the Woman in *Ede*
Gen. 3. 5. that they should be as Gods, wh
2 *Cor.* 4. 4. he designed to make them as D
vils: For the God of this Worl
blindeth the Minds, and darkneth t
Understanding of those that hearke
to him, that so he might lead the
Ephes. 4. 8. Souls blindfold to Hell. Man ther
Gen. 3. 7. fore cannot endure to see his ow
John 3. 20. Nakedness, nor to have his inside ma
Isa. 29. 21. manifest, but hateth him that repro
Isa. 5. 14. eth in the Gate, and striveth to p
Rev. 4. 8. out that light by which his Deeds a
Psal. 19. 12. made manifest, and so covereth hi
Psal. 25. 21. self either with worldly Glory, as
2 *Cor.* 1. 12. *Painted Mortal*, or else with F
Rom. 8. 16. leaves, as a *seeming Christian*; wh
1 *John* 5. 10. his Soul is full of Deceitful Hypoc
Heb. 10. 34. sie: But that Knowledge in whi
Gal. 4. 9. *Bethania* is walking with God, is
1 *Cor.* 15. 4. Knowledge that springs from an E
Rom. 5. 9. within, and this is still looking in
Luke 21. 28. the Secrets, and searcheth into t
most inward State of the Soul; a
from hence ariseth all true Peace a
Comfort, when the Root of th
Matter is found within, the Spirit
God beareth Witness with mans Sp
rit; so he that believeth, hath t
Witness in himself, and the rejoyci
of a Christian, is the Testimony
his own Conscience. The reason

why

hy men so much love the World, because they want an inward Evidence for Heaven, and no such Evidence can possibly be obtained, but the Soul appeareth in a New Creature-State. To know that Jesus our Saviour was born of a Virgin, and dyed for our Sins according to the Scriptures, is a true and needful Knowledge; but except his Image be formed in our Souls, and they quickned by his Spirit, and beautified by his Grace, so that his precious Life may be made manifest in us, this Knowledge will signify but very little: Salvation was begun by Christ in the Flesh, it is carryed on by Christ in the Spirit, and fully ends when he shall appear in Glory. The second part of Knowledge, is of the only true God, and his Son Jesus Christ, the which indeed, is the Substance of all Knowledge, and in it consisteth Life Eternal; but the most pure Essence of God is invisible, and unconceivable; for he dwelleth in that light unto which no man can approach. In this sence therefore, none by searching can find out the Almighty unto Perfection, for as he inhabiteth Eternally, even so also he filleth it, being infinite and incomprehensible; yea, Infinity it self; and no Finite Creature can possibly in its greatest Capacity, comprehend or conceive of an Infinite Essence.

Heb. 10. 34.

1 *Cor.* 15. 1.

Gal. 4. 19.

1 *Cor.* 15. 4.
2 *Cor.* 4. 11.

Rom. 5. 9.
Luke 21. 28.
John 17. 3.
John 15. 20.
Jer. 9. 24.
Heb. 11. 27.
Exod. 3. 14.
Isa. 9. 6.
1 *Tim.* 6. 16.
Job. 11. 7.
Isa. 5. 7, 15.
Jer. 23. 23, 24.
2 *Chron.* 6. 18.
Col. 1. 15.

Heb. 1. 3. Essence. Nevertheless it hath pleased the invisible God, to give forth an express Image of his most pure and unconceivable Substance, and by that Image which is in the Bosom of the Father, Angels and Men see him, which otherwise is invisible. Thus the Father in himself is God Concealed, but the Son his express Image, is God Revealed: Therefore in the Name *Jehovah*, he is beyond all Angels, and unknown by them; but in the Name *Emanuel*, he is God with us, and known by men. God in his Eternal Substance, is the only God in himself, but in the Image of that Substance, he appeareth to be the only God to his Creatures: Thus the only Son of God Revealeth the Father, who is the only good, and maketh all the Goodness of God that concerneth Creatures to pass before them: For it pleaseth the Father, *that in him should all Fulness dwell*, in whom also are hid the Treasures of Wisdom and Knowledge; so he that causeth Light to shine out of Darkness, hath shined in the Hearts of those whose minds are turned to him, and giveth them the Knowledge of his Glory in the Face of Jesus Christ; and thus the invisible God through this Glorious Mediator, maketh manifest his Unsearchable Goodness to the Sons of men, that he might engage them, and encourage them

John 1. 18.

1 *Tim.* 3. 18.

1 *Tim.* 3. 16.
Rev. 4. 8.
Mat. 1, 23.

Mat. 19. 17.
Act. 3. 3, 19.
Col. 1. 19.
Chap. 2. 3.

2 *Cor.* 4. 6.
Ephes. 3. 8.

them to believe in him; also to Love, Fear, and Serve him, and to trust in him from whom they have received their Life and Being, and whatsoever good they enjoy. But till the minds of men be turned to God, and so the Devil, World, and Sin be left behind, they can know but little of his Goodness; therefore they call *Evil*, *Good*, and *Good*, *Evil*, and so hate the *Good*; and say to *God*, *Depart from us, for we desire not the Knowledge of thy Ways*: Moreover, also they hate and despise those men in whom the Image of Goodness appears; and these things will they do, because they know not God, and his most pure Image: So then the World which lyeth in Wickedness, by all its Wisdom knoweth not good. For the Workers of Iniquity have no Knowledge; and when the Sons of *Ely* became the Sons of *Belial*, then they knew not the Lord; Yea, the Priests said not, *Where is the Lord? And such as handled the Law, knew him not.* Therefore, he that saith, *He knoweth him, and keepeth not his Commandments, is a Lyar, and the Truth is not in him*; so that to know God by a *Speculative Knowledge*, signifieth little; The Devil may be more Excellent herein then men. But the saving Knowledge of God, which in *Bethania* is added to Vertue, and it is an Experimental Know-

Psal. 9. 10.
Ephes. 4. 18.
Isa. 5. 20.
Job 21. 14.
Isa. 59. 15.
John 16. 3.
1 *John* 5. 19.
1 *Cor.* 1. 12.
Psal. 14. 4.
1 *Sam.* 2. 11.
Jer. 2. 8.
1 *John* 2. 5.
James 2. 19.
Job. 42. 5.

ledge, by which he is known to be the only good, and therefore is chosen to be the only Portion. His Counsels are embraced as infallible, his Way is chosen and greatly approved, his Image is loved wherever it appears, and Conformed unto with all possible Exactness: Unto such as these he will manifest himself in his Wisdom, to guide them; in his Power, to defend them; in his Love, to comfort them; in his Mercy, to relieve them; and in his Bounty, to reward them; so that as Persons grow in Grace, and in the Knowledge of our Lord Jesus, in this Experimental Knowledge, it will enable them to walk in Wisdom with him, to fear none but God, to love nothing but for his sake, to leave his Service for no Peril; for they see him to be their only good, and all things to be but empty without him. Therefore, *Bethania* entreth into the inside of Scriptures, and looketh through all Ordinances, and searcheth into the depth of whole Nature; that she may know him who is her only good, with whom her Soul is greatly satisfied, and in whose Communion as her Soul is walking with him, she enjoys unspeakable solace. In this Street standeth the Schools of Learning; and the Perfection of the Knowledge that is there attained to, is for man to know himself and God.

Psal. 73. 26.
Luke 10. 42.
2 *Kings* 4. 9.
John 14. 21.
Psal. 73. 24.
Psal. 121. 8.
Cant. 1. 2.
Heb. 11. 6.
2 *Pet.* 3. 18.
Col. 4. 5.
Luke 12. 5.
2 *John* 1. 2.
Acts 20. 24.
Dan. 6. 10.
Lam. 1. 16.
Mat. 3. 26.
Acts 8. 3.
Psal. 17. 15.
Cant. 3. 4.

CHAP.

CHAP. VI.

A Third Pillar in the Houſe of Wiſdom, is *Temperance*; and it is a famous ſtreet in *Bethania*; it cometh from the Word which ſignifieth Strength: Therefore when it dwelleth in the Soul, every thing therein is ſubjected to Reaſon and Divinity. It is a Fruit of the Holy Spirit, and a State wherein Heaven-born Souls walk with God, it is meet to be obſerved in the Management of the Chriſtian War, he that ſtriveth for Maſteries is temperate in all things: it is a Qualification that muſt be found in a Biſhop, and with great Diligence is to be added to Knowledge. Sound Doctrine teacheth that Aged Men be ſober, grave, temperate, ſound in the Faith, in Charity, in Patience; when *Paul* reaſoned with *Felix, of Righteouſneſs, Temperance, and Judgment to come*, that Doctrine made him tremble: For Temperance is a great Enemy to Voluptuouſneſs.

Gal. 5. 22, 23.

1 *Cor.* 9. 25.
Tit. 1. 8.
2 *Pet.* 1. 5.
Tit. 2. 2.
Acts 24. 25.

Where Temperance ſtands firm in the Soul, as a ſtable Pillar, Luſt and
Tit. 1. 7. Self-will are conquered; for Temperance is to overcome our ſelves, and ſo all the Affections to Creatures as Creatures, are Crucified in true Temperance, and the Soul is kept in a
Gal. 6. 14. quiet Calm, and is not diſcompoſed
Lam. 3. 26. either by Love or Fear. Where
1 *Theſſ.* 4. 13. Temperance is a ruling Principle, joy and ſorrow appear in a great Modeſty. When Temperance guides the Stern, and ſteers the Courſe, there is no Natural Object ſo delightful, nor
Gen. 22. 16. Croſs ſo diſtaſteful, but it can freely
Heb. 11. 35. leave the one, and quietly bear the other. Where Temperance is a conſtant Walk of the Soul, Anger and Paſſion are meer ſtrangers; for Temperance is very Meek, but Anger is very Outragious; Therefore ſaith *Seneca, Anger and Frenzy are but two*
Prov. 27. *ſeveral Ways of a mans loſing his*
Chap. 25. 2. *Wit*; but the temperate man that ruleth his own Spirit, hath that Evil
Prov. 16. 2. Paſſion in Subjection, and ſo is bet-
1 *Tim.* 6. 8. ter than he that taketh a City. Temperance is contented with Food, and Rayment, though both but mean, and maketh no Proviſion for the Fleſh at all, but only to ſupply the Neceſ-
Rom. 13. 14. ſities of Nature; but Luſt and Envy are never ſatisfied, who having obtained one thing, ſtraitway deſireth another, and like the *Horſe-leach* cry

Give

Give, Give: Temperance manageth ſtriſe, both with Men and Devils, in great Sobrieties; and to the one it ſaith, *The Lord forgive thee*; and to the other, *The Lord Rebuke thee.* But Railing and Immodeſty ſpring from Luſt, and are never found in Temperance. Temperance beareth an Eclipſe from God with great Submiſſion, and only mourneth like a Dove, not roareth like a Bear; ſo Jeſus our Saviour in his great Agony, ruled his Spirit with much Modeſty; ſaying, *If it be thy Will, let this Cup paſs from me.* Therefore Temperance is a pleaſant Walk in *Bethania*, and moſt of the diſcourſe of her Spirit there, is *not my Will, but thine be done*; and ſo the whole ſtate of the Soul, and all the Affections of the ſenſitive Life, are ordered, and compoſed by Temperance, and in this Eſtate ſhé walketh with God, and findeth no Occaſion of ſtumbling. Thus Judgment being laid to the Line, and Righteouſneſs to the Plummet; a Narrow Path is marked out by theſe, to be a conſtant Walk of *Bethania.*

Prov. 30. 1.5
Luke 25. 34.
Iſa. 59. 11.
Luke 22. 42.
Act. 26. 14.
John 2. 10.
Iſa. 28. 17.

CHAP. VII.

THE Fourth Pillar in the Houſe of Wiſdom, is *Patience*; the which is alſo divided into three Parts; The firſt of which, is *that by which we quietly endure Adverſity.* The ſecond, is *that by which we bear with great Provocations and Reproaches.* But the Third, is *accounted waiting for the Accompliſhment of all Promiſes till their proper Seaſon*; this is a long Street in *Bethania*, and ſhe hath many a walk with God therein, whoſe mind being firmly fixed there, her State is always comfortable, and her Soul is kept in perfect Peace: But as a curious piece of Work is formed out of Iron, by Fire and Blows, even ſo alſo Patience is wrought out by Sufferings; as it is ſaid, *Tribulation worketh Patience.* He that will turn a Withered Tree into ſhining Glaſs, muſt firſt burn it to Aſhes; and as a Silver or Golden Veſſel is made by melting in the Fire, ſo

Luke 21.
Numb. 12. 3.
Iſa. 28. 16.
Iſa. 26. 3.
Rom. 5. 3.

ſo Patience in the firſt Degree thereof, ſpringeth out of Afflictions, and therefore he who will have it firmly Rooted in his Soul, muſt dig deep therein; for Patience will grow no where but there, and is like the Rainbow, never ſeen but in the Clouds; that is no Patience which ſeemeth to be ſo when it hath nothing to endure; therefore, when Patience is begotten by Adverſity, then it begetteth Experience; and at laſt a Deliverance out of them worketh Hope, and Hope encourageth the Soul againſt future Adverſity, and ſetleth it ſelf in God, and ſo the expectation of the Soul is not cut off, neither is it expoſed to ſhame; *Patience* therefore is to have *its perfect Work*, if we intend to have Experience and Hope; for both theſe are formed by Patience in the Fire, that the Soul may be entire and want nothing. Patience taketh up the Croſs willingly, not like *Simon of Cyrene*, who was compelled to bear it; and quietly endures the ſame, *deſpiſing the ſhame* and reproach thereof; only ſometimes theſe words may poſſibly be uttered, *viz. This is a Grief, but I muſt bear it.*: Jeſus our Saviour, was condemned in *Gabatha*, the Pavement, a place of walking for the Feet; but he ſuffered in *Golgotha*, the place of a Scull, with a Crown of Thorns upon his Head, and ſo Head and Hands,

Gen. 9. 13.

Rom. 5. 45.

Pro. 23. 18, *Jam.* 1. 4.

Mat. 27. 32.

Heb. 12. 2.

Jer. 10. 9.

Joh. 19. 16.

Side, and Feet, were all concerned in the Croſs; yet Patience in him, did quietly endure it; but at laſt he went from *Golgotha* to the Grave, thence again aſcended to Mount *Olivet*, as if he would bid *Bethania* farewel; and thence he proceeded in aſcending, and never left till he was gotten far above all *Heavens, where he ſate down on the right hand of the Majeſty on high, Angels and Principalities being ſubject unto him*: So then Patience, tho' its Root be in Adverſity, and may be troden under foot of Men and Devils, yet its Fruit groweth out of the reach of both, and like the Oſtrich, deſpiſeth the trampling Horſe and all his furious Riders. Patience proceedeth from one of the ſeven Spirits of God, *viz.* The *Spirit of Meekneſs*; and that's the quality of a Lamb, who, though he be ſlain like a Swine (both for Food) yet he is not like a Swine in crying; being wholly dumb, and not opening his mouth, while the Life is taken away. Thoſe who will follow Chriſt in good earneſt, muſt expect to have Self, World and Hell, all againſt them; therefore they have need of Patience, and that will help them upwards in the right-hand paſſage, out of the reach of all theſe, and at laſt ſet them in a quiet Repoſe in the quiet and perfect peace of *Bethania*. But a ſecond degree of Patience

Luke 24. 50.
Acts 1. 12.
Eph. 4. 10.
Heb. 12. 2.
Eph. 1. 11, 22.
1 *Pet.* 3. 22.
Job 39. 18.
Iſa. 53. 7.
Luke 21. 17.
Heb. 10. 36.
Phil. 1. 4.

ence, is long-ſuffering under great provocations and reproaches; ſo he that looks through the *ſeven Eyes*, which alſo are the *ſeven Spirits*, endureth with much long-ſuffering the Veſſels of wrath almoſt fitted for deſtruction; therefore he would not deſtroy the Old World, till he had given them an hundred and twenty years warning, in which he waited with the ſtrivings of his Spirit (which yet will not always ſtrive with man) till Mercy was out of date. So alſo the Iniquity of the *Amorites* was four hundred years in ripening, till at laſt, the Land which they had defiled with their Iniquites, ſpewed them out of its poſſeſſion. So alſo he waited upon the City *Jeruſalem*, becauſe he had compaſſion upon his People, and upon his dwelling place, till, by reaſon of the provokings of his Sons and Daughters, wrath ſeized upon them at laſt, when there was no remedy: Patience in God, is like a Dove with wings, always flying ſwiftly with the Olive-Branch of Peace in his mouth, ſtill inviting provoking Souls to Mercy; but Juſtice followeth it like a Snail, yet thoſe which it overtaketh, 'twill tear like a Lion. God is ſlow to Anger; but when the Day of wrath is come, who ſhall be able to ſtand? Patience in *Bethania*, ſtandeth againſt many an Affront, and if he be ſmit-

Rev. 5. 6.
Rom. 9. 22.
Gen. 6. 3.
Zach. 7. 13.
Gen. 15. 16.
Lev. 18. 28.
Deut. 32. 19.
2 *Chr.* 36. 16.
Verſ. 15.
Iſa. 65. 2.
Nah. 1. 3.
Hoſ. 5. 4.
Rev. 7. 6.

ten on the one cheek, yet it will turn the other also; it blesseth them that curseth it, and prayeth for them that
Acts 7. 60. despitefully use it. *Stephen* looked more at heaven, whither also he committed his Spirit, and from whence he called for Mercy for his enemies, than at the Stones that flew about his ears. So also *James*, when he was thrown from the Pinacle of the Temple, made more hafte to his knees, that he might pray for his Enemies, than to his feet, to fly from the Fuller's Club, which, while he was praying, beat out his Brains. The Reproach of Christ, in *Bethania*, is counted great Riches, and she is content to go with him
Heb. 13. 13. out of the Camp to bear it; she careth little for an evil Name, seeing she hath obtained a divine Nature: there is a time for the rebuke of Christians
Isa, 25. 8. to be taken quite away, but there must be a time first to bear it: We got
Isa. 54. 4. shame and reproach to our selves, by sin, and it must be endured a time
Est. 6. 13. by suffering; but when Sin is gone, shame and reproach will quickly follow it; it is time enough to be honoured in Heaven; and that honour is eternal; but the Honour obtained in this world, beginneth to decline, like that of *Haman*, before it be come to full perfection; therefore provocations and reproaches are but little minded, nor yet credit and estimation lightly regarded;

regarded; and ſo good report and evil report are paſſed through much alike, in the patient Spirit of *Bethania.* But the Third Degree of Patience conſiſteth in the waiting the accompliſhment of Promiſes, and herein Patience is often exerciſed; and th ough Hope deferred makes the Heart ſick, yet Patience is an effectual Medicine, He that believeth maketh not haſte, and the juſt ſhall live by his Faith; therefore Patience ſinketh into the Will of God, as well for the obtaining of Mercies, as for the removing of Afflictions, and after it hath patiently waited, it inheriteth the Promiſes. In this Street are the working-houſes of *Bethania*, and here ſhe is often labouring in the Fire, and endureth the burden and heat of the Day; nevertheleſs when ſhe paſſeth through the Fire, the Lord is with her, viſiting the Labourers in the Vineyard, and in the form of the Fourth, which is the Son of God, he walketh with her in the midſt of the burning fiery Furnace, and ſhe with him in this Divine Principle of Patience.

2 *Cor.* 6. 8.

Heb. 6. 12.

Prov. 13. 12.

Hab. 2. 1.

C. 7. 9.

Mat. 20.

Iſa. 43. 2.

Dan. 3. 28.

CHAP.

CHAP. VIII.

Prov. 4 18. THE fifth Pillar in the Houſe of Wiſdom is *Godlineſs*, and is alſo a glorious Path, even the Path of the Juſt, as a ſhining light ſhineth more unto the perfect day; in this famous ſtreet of *Bethania* ſhe hath many a cloſe walk with God, and there findeth great pleaſure and profit, for all the ways of Wiſdom are pleaſantneſs, and all her paths are peace. So alſo godlineſs is profitable unto all things, having the promiſe of the life that now is, and of that which is to come.

Pro. 3. 17.

1 *Tim.* 4. 8.

It ſignifieth a likeneſs unto God, being a conformity to his Will in matters of Worſhip, and alſo in manner of life, and ſo it is God's likeneſs. Now he is altogether good, and ever was ſo even from eternity, and when he created the Creation, it was alſo good; yea very good: and *Lucifer* himſelf was the anointed *Cherub*, and was perfect in all his ways in the day that he was created, till iniquity was found in him; it was firſt found in himſelf through his own default,

3 *Jo.* 11.
Eph. 5. 1.
Ja. 1. 17.

Gen. 1. 13.

Eſa. 20. 14.

Jude 6.

default, and there it had its proper be- 1 Jo. 3. 8.
gining, and he introduced it into man,
and by man it entred into the World,
and now hath infected all Mankind, Rom. 5. 12.
and the whole foundations of the Earth Ps. 82. 6.
are out of course, and sin hath spoiled
and brought disorder into that Creation
which at first was good, so that evil is not
of God, for he made things like himself,
and that was pure and very good: yet
he made no Creatures immutable in
that goodness as they stood in their own
single Essences, for then he had made
gods and not creatures, so that all things
went out from him, and therefore must
needs be good, for a good Tree can-
not bring forth evil fruit. So also it was
according unto his unchangeable De- Mat. 7. 18.
cree, that the very principal of his Crea-
tures, Angels and Men, should live in
an absolute dependance upon him, re-
signing their wills wholly unto him,
yielding most humble subjection unto
the Sovereign Lord of the whole Crea-
tion, that so through that resignation,
subjection and dependance, they may
be by him confirmed in that goodness, Act. 17. 28.
in which they were first created; so Eph. 1. 22.
then God did not divide his Essence in 1 Cor. 1, 8.
the Creation of the most excellent crea-
tures, *viz.* Angels and Souls of Men, Ja. 1. 17.
for then they must have been immuta-
ble in state, and so could never have Ja. 1. 11.
fallen, but he produced a fruit, and left
it in freedom of will, not compelling it
to

to any thing which lived by it ſelf, in that glory and purity in which God created it, and did not reſign its will to God, as the Tree from whence it hath its being and nouriſhment, and ſo like fruit fully ripe it fell (becauſe it was not made immutable) and ſunk into another change of ſtate through its own default. Thus the Creation loſt its firſt and primitive glory, and changed quite into another eſtate, but the Creator is ſtill the ſame, even yeſterday, to day, and for ever, and in the ſecond Creation, which produceth the new creature, he maketh things good ſtill, and ſo like himſelf, therefore thoſe ſouls who are regenerated and made anew, are regenerated into Chriſt's nature, and formed in his Image, quickned by his ſpirit, nouriſhed by his fleſh and bloud, that ſo it may be in the life of God, and like him in all things, in which a Creature may be like its Creator, and this is the true godlineſs, when the Souls of men are given up into the will of God, to be holy as he is holy, and to ſerve him with reverence and godly fear, cleaving to the truth which is after godlineſs, walking in ſimplicity and godly ſincerity in that quiet life, which is in all godlineſs and honeſty. Such godly men God the Lord hath ſet apart for himſelf, who though they are godly in Chriſt Jeſus, oftentimes ſuffer Perſecution: Yet the Lord knoweth how to deliver the

Jer. 4. 23.

1 *Pet.* 1. 4.
20. 18.

Jo. 6. 5, 7.

Eph. 4. 18.

1 *Pet.* 1. 16.

Heb. 12. 28.
Tit. 1. 1.
2 *Cor.* 1. 12.

1 *Tim.* 2. 2.
Pſ. 4. 3.
2 *Tim.* 3. 12.

the godly out of all adverſity, and to put an end to thoſe light afflictions, which for a few moments attend upon a godly life, ſo that Godlineſs is a ſtrong pillar in the houſe of Wiſdom, and therefore if that be wanting in the power thereof (though the form remain untouch'd) there muſt needs be a great breach, and where this breach is, the houſe will quickly fall, therefore *Bethania* chuſeth to ſit at *Jeſus* feet, and to enter into his Yoke, learning of him with that diligence who is holy, harmleſs, undefiled, meek, gentle, lowly, and every way vertuous, a perfect pattern of true piety, who did no evil, neither was guile found in his mouth, and hath left us an example, that we ſhould follow his ſteps, and this godlineſs ſpringeth up in the ſoul, by vertue of the operation of one of the ſeven ſpirits of God, *viz.* the ſpirit of holineſs, whoſe Divine tincture changeth their nature into its own, even as Wine by entring into Water, maketh the Water taſte of it ſelf. So alſo their whole life ſavoureth of the ſpirit, and taſteth of the vertue and grace of God which appeareth in the Soul; teaching us to deny ungodlineſs and worldly luſts, that the mind may be exerciſed in that godlineſs, by vertue of which the converſation may be as becometh the Goſpel of our Lord *Jeſus*. In this ſtreet of *Bethania* ſtandeth her place of Worſhip,

2 P. 2. 9. 2 *Cor.* 4. 17. 2 *Tim.* 3. 5. *Luk.* 10. 39. *Mat.* 11. 19. *Heb.* 7. 26. 2 *Pet.* 2. 22. *Rom.* 1. 3. *Tit.* 2. 11. 2 *Tim.* 4. 7.

in

in which she performeth Divine service to the Holy God with great reverence and godly fear, who is greatly to be feared in the Assembly of the Saints, and to be had in reverence of all that come about him.

Heb. 12. 28.
Ps. 89. 7.

CHAP. IX.

THE sixth Pillar in the House of Wisdom is *Brotherly Kindness*, the which is also produced out of one of the seven Spirits before the Throne, *viz.* the Spirit of *Humility*, and is a very beautiful Street in *Bethania*, in which she hath great communion by walking with God in the Brotherhood and fellowship of the Gospel, for as there is a very near relation between *Christ* and his Disciples, even so there is also a Divine brotherhood between Christians and one another, but there is a two fold brotherhood generally considered, the first is natural, wherein all mankind are of one blood, and children of the first *Adam*, and descended all out of his Loins, and have all one kind of Soul, and one manner of sensitive life, and also one kind of humane flesh, and have

1 *Pet.* 2. 17.
Phil. 1. 5.
Heb. 2. 11.
Mat. 23. 8.
Act. 17. 26.
1 *Cor.* 15. 48.

have all equal interest in the Privi- *Jer.* 38. 16.
ledges of Nature, and are all equally 1 *Cor.* 15. 39.
involved in the Fall; and are accor- *Psal.* 24. 1.
dingly concerned in the benefit of the *Rom.* 5. 18.
Restoration, (for Jesus our Saviour is the *John* 2. 2.
Propitiation for the Sins of the whole *Heb.* 9. 27.
World,) and are all alike designed to *Acts* 24. 15.
Mortality, and must be all equally *Chap.* 17 31.
concerned in the Resurrection and *Dan.* 12. 2.
Eternal Judgment; and so at last, according to their proper State, must be center'd in a woful or Blessed Eternity. But the second Degree of Brotherhood is Spiritual and Divine, in which Estate Christians are of the Second *Ephes.* 5. 30.
Adam; being Members of his Body, of his Flesh, and of his Bones, and so are nourished by that Vertue which *John* 16. 57.
issueth out from the living Father unto them through Christ: So that as he in Conjunction with the Father, liveth in and by the Fathers Vertue and Fullness, even so Christians by their *John* 14. 6.
close Union and Conjunction with Christ, live by him; and his Fullness and Vertue is the Life of their Souls; according as it is written in the Holy Scriptures, *He that Eateth me, shall live by me*; therefore all our Union with the Father is mediately, not immediately; and that through Christ, unto whom it is only proper to enjoy *Chap.* 10. 30.
immediate Union with the Father; *John* 14. 10.
and by Vertue thereof, the infinite *Rom.* 9. 5.
Fullness of the Father dwelleth it him,

so

so that he is very God, being the absolute and perfect Image of the Fathers Substance; and if we did live immediately upon the Father, and had all the incommunicable Properties of the Divine Nature, as well as those which are communicable; (which is impossible either for Angels or men) Then we might be Gods and Christs as well as he; but this is Blasphemy for any to imagine; and also Lies for them to speak: Therefore, this Brotherhood or Heavenly Off-spring, are Branches that grow upon Christ the Stock, who is in perfect and immediate Union with the Father, who is the Root, from whence the Vertue goeth into the Stock, and so through him into the Branches; from which Branches, the fruits of Vertue springeth forth unto the World; and thus all their Works are wrought in God, in whom also all their Fruit is found; therefore these Souls are not Christs, but Christians; not the Anointed ones of God, but the Anointed ones of Christ: so that as he lives by the Father, even so they also live by him; and so being of a Heavenly Descent, and born from above, they are of the Family in Heaven, and Brotherhood that is Divine and Spiritual, between whom there is great Brotherly Kindness; Therefore, as the Branches of a Tree do

Heb. 1. 5.
John 2. 25.
Rom 11. 17.
John 3. 21.
Hos. 14. 8.
Acts 11. 16.
1 *John* 2. 20.
Verse 27.
Ephes. 3. 14.
Heb. 13. 1.

do link themſelves into one another, and ſo ſupport and help each other to bear the Burthen of their Fruit; winding themſelves for that Purpoſe into a certain kind of round Body, by which the Tree is made comely to behold, and ſo ſhewing a Natural Kindneſs one to another; even ſo this Brotherhood, all acts as one man, and Charity being a Ruling Principle in their Souls; theſe are kind one to another. Be kindly affectioned as becometh Brethren, in *whoſe Tongue appeareth the Law of Kindneſs.*

Phil. 1. 27. *Rom.* 12. 10. *Prov.* 31. 26.

Now Kindneſs is a Quality that looketh not only to it ſelf, but goeth out of it ſelf, and emptieth it ſelf to others, imparting unto them ſomewhat of that which is its own; for none can love themſelves, and keep their own, that dwell in Kindneſs, for that would be great Cruelty; the which conſiſteth, not only in inflicting Miſery upon men, but alſo in detaining from them that by which Miſery may be removed. Kindneſs if it cannot help its Friend, will therefore mourn becauſe it cannot help him, and evermore extendeth it ſelf to them that have need of Succour: Sometimes it reſpecteth the Body, at other times, the Soul; ſometimes in one way, and then again, in another; ſo the Wounds of a Friend, are better then the Kiſſes of an Enemy; For when the Righteous ſmiteth, it is in Kindneſs, and his

Prov. 5. 27. *Luke* 10. 34. *Prov.* 27. 6.

Pſal. 141. 5. *Prov.* 27. 4. 1 *Theſſ.* 2. 8. *Zach.* 4. 12. his Reproofs are as precious Oyl; but when the Wicked ſmiteth, it is in Wrath, and their ſtroaks are full of Cruelty. If kindneſs hath received any Spiritual thing, ſtraitway it deſireth to impart it to others, but Cruelty keepeth all to its ſelf: if it hath any natural thing that will profit its Brother, it rejoyceth when it is accepted. For that End, Kindneſs doth divide not its Natural or Spiritual Enjoyments between it ſelf and others, but emptieth it ſelf of all, if the call ſo requires; even as Jeſus our Saviour, who emptied himſelf both of Comforts of Soul and Body, and became exceeding poor in that which was his own, that we may be filled with that Fulneſs which by right is none of ours. Kindneſs in him laid down his Life for the Brethren, yet Kindneſs in Chriſtians extendeth not it ſelf only to the Brotherhood in the laſt Degree, but alſo to the Brotherhood in the firſt Degree: Therefore, when the Enemy is Hungry, it feedeth him; and when he is thirſty, it giveth him Drink: it cloatheth the Naked, relieveth the Oppreſſed, and ſuccoureth the helpleſs Enemy. Therefore, there is no Cruelty nor Perſecution in *Bethania*, no Heart-burnings againſt any that will not in all things conform to her Charter, In Meekneſs ſhe inſtructeth them that oppoſe,

2 *Cor.* 8. 9. *John* 1. 16. *Rom.* 5. 10.

John 3. 16.

Rom. 12. 20.

2 *Tim.* 2. 25.

Luke 13. 34.

oppoſe themſelves, and waiteth, if peradventure God will give them Repentance. She weepeth over the Earthly *Jeruſalem*, but will not ſet it on Fire, and when ſhe taketh a Whip in hand, it is only to purge the Temple of the Lord, and then it is made but of ſmall Cords neither: She will ſet the Tares grow in the World, though not in the Church, and by her Prayers doth not haſten the woful Day: She cryeth out againſt the Spirit of *Babel*, but not againſt thoſe who are Baptized with it: Her Heart is often bleeding for others, but her Hands are dyed in the Blood of none; ſo that ſharp and proud Contentions are found in the Earthly *Jeruſalem*, and Blood and Cruelty dwell in *Babel*, but Brotherly Kindneſs in both Degrees of Brotherhood, taketh up its Habitation in *Bethania*. In this Street ſtandeth the great Hoſpital in which the poor are relieved, the Sick are viſited, Strangers are entertained, and the helpleſs ſuccoured; and there alſo ſhe hath many a pleaſant and comfortable Walk with Her Dear *Emmanuel*.

Chap. 19. 41. *John* 2. 18. *Mat.* 13. 30. *Jer.* 17. 16. *Iſa.* 53. 5. *Jer.* 4. 19. *Pſal.* 33. 15. 1 *Tim.* 6. 5. *Rev.* 18. 24. *Pſal.* 112. 9. *Mal.* 25. 36. *Heb.* 13. 2. *James* 1. 27.

CHAP.

CHAP. X.

THE Seventh Pillar in the House of Wisdom, is *Charity*, and it is produced by one of the seven Spirits before the Throne, being a precious fruit of the Spirit, and a divine Principle springing up in the Soul, by the Love of God which is shed abroad into it; this is the number of perfection, and highest degree of Virtue; it is the highest Stone in *Zerubbabel's* Temple (who is a stranger to *Babel*) and the bond of Perfection; it is that wherein *Bethania* enjoyeth her highest Communion with God, and is the chiefest Street in all her City; for there the Palace of *Emanuel* standeth; as it is written, *He that dwelleth in Love, dwelleth in God, and God in him*; She hath many a Walk with God in this Street, and while she walketh with him there, she seeth nothing but Glory in his Face; in this Street she is fearless of Men or Devils, and the Terrors of God do not make her afraid; for perfect Love casteth

Gal. 5. 22.
1 *John* 4. 9.
Rom. 5. 5.
Zech. 4. 7.
Col. 3, 16.
John 4. 16.]
2 *Cor.* 4. 6.

casteth out Fear; in this Principle of Love, God moved himself in all Eternity, and produced that Image, who is called the Son of his Love; Light and Love are the pure Essence of the glorious God, and in that Principle were the Angels of Light created, whom the Father appointed to attend that Throne on which the Son of his Love sitteth; who being the glorious Head of their famous Principality, was therefore by them most humbly worshiped, and so the heavenly Host of resigned Spirits vail their Faces, and cast down their Crowns, when the Son and Glory of all these Morning-Stars ascends the Throne. Out of this Principle of Light and Love, issued forth that Light that was in the beginning, before the Sun, and Moon, and Stars were created; the which, after they were created, seized upon their Bodies, as Fire seizeth upon an unlighted Candle, when it is touched therewith, whose Bodies being thus enlightned, they carry light from Heaven, round about the Earth in twenty four hours. In this Principle was the Soul of man breathed in his Nostrils in the day of his Creation; therefore Man's Soul did bear the Image of God, and God is Love; yea, the whole Creation was brought forth in this Principle of Light and Love, therefore the Fruits do grow so quietly among the Leaves together

Psal. 27. 1.
1 *John* 4. 17.
Col. 1. 13.
1 *John* 1. 5.
2 *Cor.* 11. 14.
Isa. 6. 1, 2.
Col. 1. 10.
Rev. 4. 10.
Psal. 84. 11.
Job 38. 7.
Gen. 1. 34.
Vers. 14.
Gen. 2. 7.

together upon the Tree, and the great Multitudes of Flowers of so many several Colours, Forms and Virtues, all peaceably together in one Meadow, so that nothing of Strife and Contention, or any other Disorder did immediately proceed from God, whose Essence and dwelling place was Light and Love from all eternity; so that the contention that is now among the Creatures, ariseth from some other remote Cause, and though there be generation and corruption among those Creatures which are under the influence of the four Elements, yet in the beginning there was no contention; for the Herbs, and Plants and Trees, with the Fruits in the vegetable Kingdom, grew up by the influence of Heaven into the perfection of their own Nature, and yielded up their Spirits into the sensitive Creatures, and so live in a more excellent state in the Animal Kingdom, than when they lived in their own: These again, when their Bodies are grown old and feeble, resign their Spirits into the four Elements, who, according to the course of Nature, produce new Vegetables and young Animals, to possess the places of those who are gone into a formal decay: therefore the first disorder of Nature began in the Kingdom of *Lucifer*, who set his Seat above the Stars of God, upon the

Gen. 1. 31.

Isa. 14. 13.

the Mount of the Congregation in the side of the North, and did not vail his face at the appearance of the Son of God's Love, nor yet cast his Crown before his glorious Throne, but would set his Heart as the Heart of God, and so be like the most High; this kindled Wrath in the Father of Eternity; or or rather stirred up pure Justice in him, which lay before as Fire is hid in the Flint until it be smitten upon, and hence it is that God became a consuming Fire; but the next disorder began in the Garden of *Eden*, where Man should have obeyed the Voyce of God, and have turned to the Tree of Life, and so have eaten of that Fruit without which he could not long securely stand; but he turned the quite contrary way, and *Eat of the Tree of Knowledge of Good and Evil*, and so brought Sin and Death into his first Nature, and in that Nature he is still a Child of Wrath: Thus the King of the Creatures being degenerated, the Earth is cursed for his sake, therefore the whole Foundations thereof are out of Course, and the Devil is become Prince of the World, and so there is little but Confusion and Disorder in it; for which cause the great *Jehovah* moved himself again in the Principle of Love, and sent the Son of his Love out of his own Bosom to make all things new again; even to put a final End to Sin,

Isa. 6. 2.
Rev. 4. 1.
Ezek. 28 6.
Isa. 9. 6.
Heb. 12. 28.
Gen. 3. 6.
Rom. 5. 12.
Ephes. 2. 3.
Gen. 1. 28.
Jer. 2. 21.
Gen. 3. 17.
Psal. 82. 2.
Isa. 24. 1.
John 1. 18.
2 *Cor.* 5. 17.
Dan. 9. 24.

and so take away the Curse, and to
Rev. 22. 3. turn out Death, also to send the De-
Hos. 13. 14. vil into his infernal Den, and to cre-
Rev. 20. 10. ate Souls anew for Heaven; into
which New-Created Souls he infuseth
the Spirit of Power, of Love, and of a
sound Mind; and in this Estate, they
become followers of God, as Dear
2 *Tim.* 1. 9. Children, walking in Love; so that
all their things be done in Charity or
Love; and this Love fulfilleth the
Ephes. 5. 1. whole Law, and goeth to the end of
1 *Cor*, 16. 14. the Commandment. For the end of
Rom. 15. 8. the Commandment is Charity, out of
1 *Tim.* 1. 5. a pure Heart, and of a good Consci-
Cant. 8. 7. ence, and Faith unfeigned; and where
Rom. 5. 3. it is shed abroad in the Hearts of Chri-
1 *Pet.* 4. 13. stians, it is more strong then Death,
Mat. 11. 29. and many Waters cannot quench it;
passing through all Tribulations very
chearfully, rejoycing therein, because it
is then in Communion with Christ, be-
ing Partaker of his Suffering, and
John 3. 3. walking with him in the Kingdom of
John 6. 6. his Patience; it counts his Yoke ea-
Gal. 6. 16. sie, and his Commandments are not
Rom. 8. 37. grievous, and those things which to
Cant. 5. 10. others appear as hard sayings, are unto
James 3. 24. it as Words of Eternal Life. It glo-
rieth in the Cross, by which 'tis more
then a Conqueror, and nothing separates
it from the Love of God: It letteth
out the whole Soul after Christ, and
counteth him the chief of ten Thou-
sand, and the only Portion of the
Soul

Soul; ſo that if he go but behind the Curtain, it is ſick of Love, but when he ſheweth his Face again, the Spirit is greatly revived, and the Lips that were aſleep begin to ſpeak: This Divine Charity being the Head Stone of all, is ſtill looking upwards, and ſetteth its Affections on things above, ſo that all Earthly things are of a ſmall Eſteem with it; therefore if it loſe all its worldly Poſſeſſions for Jeſus ſake, it grieveth not. If it have but one *Iſaac*, and he alſo a Child of Promiſe, yet Love will give its firſt-born to God, who did not with-hold his firſt-born from men. Nevertheleſs, Charity loveth every Creature, yet not for their own, but for the Creators ſake: and ſo it loveth the Earth, and all that groweth upon it, becauſe Gods Vegetative Spirit is the Life thereof; it alſo loveth the ſenſitive Creature, becauſe Gods ſenſitive Spirit dwelleth in them; it loveth all Angels and Souls of men, becauſe Gods rational Spirit hath inſpired their Eſſences; it loveth Chriſt and the Saints moſt dearly, becauſe God by his Divine Spirit liveth in them; it loveth the Sun, Moon, and Stars, with all the whole Hoſt of Heaven, becauſe they poſſeſs the light of God, and ſhew forth his Eternal Power and Godhead to men. Yet it will Worſhip no Creature whatſoever. God and the Lamb are the only Objects of Di-

Cant. 2. 5. *Pſal.* 71. 20. *Col.* 1. 3. *Heb.* 11. 24. *John* 21. 16. *John* 4. 2. *Rom.* 1. 20. *Job* 31. 27. *Rev.* 5. 13.

1 *Cor.* 13. 4, 5, 6, 7. vine Worſhip with it; therefore Charity envyeth not, but ſuffereth long, and is not eaſily provoked, yea, it thinketh no evil, but is kind and beareth all things, endureth all things, vaunteth not it ſelf, is not puffed up, ſeeketh not her own, neither doth it behave it ſelf unſeemly; it rejoyceth not in Iniquity, but rejoyceth in the Truth; it ſtandeth firm and unchangeable, when all Prophecies fail, and Tongues do utterly ceaſe; yea, it outliveth Faith and Hope, and will at laſt ſwallow up all the Heavenly Off-ſpring into it ſelf, and become their Glorious Habitation in Endleſs Eternity: this is the longeſt Street in all *Bethania*, and we have not yet travelled unto, nor yet ſeen the End thereof: Therefore cannot give ſo full a Deſcription of it as we would, and poſſibly as many alſo may deſire; yet all the Free-born Citizens of *Bethania* often walk in this Street, and all other Streets have a Dependance upon it.

Verſe 8.
Verſe 13.

CHAP.

CHAP. XI.

THeſe are the ſeven Pillars of the Houſe of Wiſdom, and upon them pure Chriſtianity moſt firmly ſtandeth, and ſo is thereby expoſed to open View; The ſavour of the Knowledge of Chriſt being manifeſt by theſe things in every place; they are the ſeven famous Streets in *Bethania*, wherein ſhe is carefully walking with an holy God, and is a faithful Follower of the Bleſſed Lamb; and in this Path of the Juſt, which is as a burning light, ſhineth more and more to the perfect day. She experienceth great Communion with God, and in that Communion is often filled with Divine and laſting joy. And being ſtedfaſt in Spirit, in theſe Paths of Vertue their minds are kept in perfect Peace, and the light of the glorious Goſpel of Jeſus Chriſt, ſhineth in and round about their Tabernacle, by which many famous Myſteries are plainly diſcovered; for unto theſe it is given to know the Myſteries of the

Prov. 9. 1. *Epheſ.* 5. 2. *Verſe* 15. 2 *Cor.* 2. 14. *Epheſ.* 5. 1. *Rev.* 14. 4.

John 14. 23. *John* 15. 11. *Iſa.* 26. 3. 2 *Cor* 4. 4. *Job* 29. 3, 4.

Kingdom of God; who are therefore enabled in the Spirit to ſpeak Myſteries, and alſo to hold the Myſtery of the Faith in a pure Conſcience; for 'tis the Lamb whom theſe do follow, that openeth the ſeven Seals of the Myſtery of Godlineſs, which without Controverſie, is exceeding great, and it is his proper Work to reveal the Father; and in his times, to ſhew who is the Bleſſed and only Potentate, the *King of Kings*, and *Lord of Lords*; who only hath Immortality, dwelling in the Light which no man can approach to; whom no man hath ſeen or can ſee, but by the Revelation of him who is the expreſs Image of his inviſible Subſtance, which are the times of refreſhing, which will ſhortly come from the preſence of the Lord, being the glorious Jubilee and Year of Reſt for all labouring and painful Chriſtians; in which Diſpenſation of the fullneſs of times, all things in Chriſt will be gathered together in one, both which are in Heaven and Earth. Theſe alſo being the days of the Voice of the ſeventh Trumpet, in which the Myſtery of God will be fully finiſhed, and the Eternal Light and Love of the Father, in which he moved in all Eternity, moſt glorioufly Unvailed, the which Divine Brightneſs, and the Everlaſting Love will then be the State and Habitatio

Mat. 13. 11.
1 *Cor.* 14. 2.
1 *Tim.* 3. 9.
Rev. 5. 5.
1 *Tim.* 3. 16.
Mat. 11. 27.
Heb. 1. 3.
Acts 5. 19.
Lev. 25. 9, 10.
Rev. 14. 14.
Epheſ. 1. 10.
Rev. 10. 7.
1 *John* 1. 7,
Chap. 4. 16.

of all Holy Souls, who have walked in light, and dwelt in Love, while they were ſtrangers in this World; and ſo God ſhall be all in all, and the Eternal Admiration of all Divine Creatures, both Angels and Men, who now in theſe times, through the glorious Son of Righteouſneſs ſee the Face of the inviſible God, and have his Name written in their Foreheads. Rev. 22. 4.

CHAP.

CHAP. XII.

EVEN ſo alſo to ſuch as Walk with God in theſe Divine Paths, The Lamb openeth the Myſtery of the Holy Scriptures, and ſheweth unto them the Paths of Life, making manifeſt the Secret of the Lord to them that fear him; teaching the humble his moſt pure Way, and guiding the Meek in Judgment; for he will bring the blind by a way they knew not, and make them ſee out of great Obſcurity; ſo the humble and holy Souls in Divine Wiſdom, oft excelleth their very Teachers, and grow ſo skillful in the Word of *Righteouſneſs*, that as *Scribes* greatly inſtructed into the Kingdom of God, they can bring out of their Treaſures things both New and Old: and thus the pure Wiſdom which in all Ages entereth into Holy Souls, ſtill maketh ſuch kind of men Friends to God; and Prophets, by whom the inſide of Scriptures and Divine Ordinances are clearly diſcerned, and inviſible things which are ſignified by External Forms, are the ſatisfying and Nouriſhment of the Soul; for the Soul of Man being a Spiritual Eſſence, cann't be perfectly ſatisfied

Luke 24. 22.
Iſa. 16. 11.
Pſal. 25. 14

Iſa. 42. 16.
Chap. 29. 18.
Pſal. 119. 99.
Mat. 13. 2.

Wiſdom 2.

Pſal. 63. 5.

satisfied by a Corporal thing; therefore as it is tinctured by an Heavenly Influence, it still looketh into inward things, and through the pure Humanity of Jesus our Saviour, it spyeth out his glorious Divinity, and through the Ministerial Word, the Holy Scriptures, it searches into the Essential Word, which was before the Scriptures were written; and through the Baptism of Water which concerneth the Body, it reaches into the Baptism of the Spirit, which concerneth the Soul; and through the Bread and Wine which nourisheth the outward man, it discerneth the Lords Body, which is the Life of the Spirit: Therefore it is the Desire of this Author, that all his Fellow-Travellers who are seeeking and walking in the way of Life, that they would turn their Minds into themselves, and carefully weigh the State of their own Souls, to see that the Root of the Matter is in themselves; neither casting off any Truth of Christ, nor yet resting therein, till they have found the inside thereof, neither yet to satisfie themselves until the inside of Truth be firmly setled in the inward parts of the Soul: For the All-seeing God looketh for, and desireth Truth in the inward parts, and there only it is profitable unto men, and will stand them in great stead in their greatest and deepest

Psal. 51. 6. *Psal.* 19. 11. *Jer.* 15. 16. *Psal.* 119. 105.

eſt Neceſſities. For it will be a light in
Pſal. 119. 143. the Land of Darkneſs, a Comfort in
Pſal. 9. 4. the time of Trouble, an hiding place
Mat. 4, 4. in the Hour of Temptation, a Shield
Iſa. 32. 2. and Buckler againſt the ſtorms of
Pſal. 25. 21. Violence; it will be for Food in the
time of Famine, and Refreſhing Water in the Land of Drought: For Integrity and Uprightneſs, will ſtill preſerve thoſe who really poſſeſs it, and cauſe them to lift up their Heads before the Face of the moſt inſulting Adverſary; neither ſhall they be
Pſal. 19, 6. aſhamed before Kings, that have re-
Verſe 14. 6. ſpect unto all Gods Righteous Judg-
Heb. 10. 34. ments. Truth in the inward parts fortifieth the Soul againſt the Fear of Men and Devils, and poſſeſſes it only with the pure Fear of God; it
Pſal. 17. 14. ſealeth unto it an inward Evidence for
Mat. 13. 21. Heaven, and where that Evidence is, Earth and its Fullneſs are eaſily forſaken; but where this Evidence is wanting, the Mind is frequently filled with Fear, and all the known Portion being the things of this World, the Thieves are ſuſpected to be likely to ſteal, and the Moths to corrupt, that which is within the reaches of their Power; and many a time, through want of Truth in the inward parts, with which alſo the inward Evidence ſtands, divers Souls deſiſt the Ser-
Iſa. 51. 12, 13. vice of the holy God, and through the Fear of Mortal men, when it can but kill

kill the Body, and deprive us of the Comforts of this outward Life, they wander into a Spirit of Apostasie, and forget the fear of him, which is able to kill, and Eternally to torment the Soul; and hence it cometh to pass, that by seeking to save the Life of the Body, we lose the Eternal Life of the Soul, by possessing our selves of Earth for a few Moments, we lose Heaven to all Eternity; but the pure Fear of God, driveth away all other Fear, and causeth the Soul to pass through all Difficulties, with much chearfulness, keeping it clean from all Impurity; but while men possess themselves only with the outside of Truth, and have the glorious Forms of Godliness shining forth in a visible Profession; this being but the outward Court of Gods holy Temple, and Suburbs of his little City, will not secure in the hour of Temptation, nor be a shelter from the Storms of Violence. For Men and Devils can invade this place, and cast down this part of Truth to the ground, and tread under Foot those Persons who have their Habitations only here. Therefore, our Safety consisteth not in Forms only, but also in the Power of Godliness; yet the greatest Contention among men, is about the Wall, and outward Court of the House; where also many poor Souls have been sore wounded and discouraged by Reason

Mat. 10. 28.
Verse 29.
Luke 12. 20.
Prov. 14. 26.
Acts 20, 24.
Dan. 8, 12.
Rev. 11. 2.

of

*Judg.*5.15,16. *Numb.*32.5. of the Divisions of *Reuben*, who chose to dwell on this side *Jordan*, where his Possessions lie open to divers kinds of Dangers; but when this out-side of Truth is used only as Spectacles to help us to the light of invisible things; then it standeth in its right place, and so every part of Truth is very precious when observed in that Order, whereunto the Lord appointed it, and when the visible things have done their Office, and the time of Figures is come to an End, then the light of this Sun, Moon, and Stars will disappear; and *Rev.*21.23. Prophecies fail, and Tongues shall *1 Cor.* 13, 8. cease, and Faith and Hope have a final End; and so those who have rightly used these Spectacles, shall see no more through a Glass darkly; but shall see as they are seen, and know as *1 Cor.*15.44. they are known: For in the glorious Resurrection, the very Bodies of men shall be made Spiritual, so that which is perfect being come, that which is in part shall be done away: Therefore, have I endeavoured according to my weak Ability, to hint at things through these Papers; both in their Formal and Spiritual Natures; that so none might despise the one, or miss the other; but if it be possible, might be brought to conform unto the Walk, in the whole will of God; and it is *Col.*4.12 very much to be supposed, that I shall be censured by many, & not understood by all;

all; yet I hope quietly to bear the one, and carefully to inform the other, according to my utmoſt Capacity; and I commit theſe Writings (which have been Compoſed in the midſt of many Diſtractions) to the diſpoſing of the moſt wiſe God, beſeeching him of his great Mercy to perfect all my Imperfections that in them appear, and to guide the ſerious Reader, by his moſt pure Counſel, that in the uſe thereof, he may attain to greater Wiſdom then that which at preſent is my little Talent; and when he hath found any thing in the uſe of this ſhort Breviate of things, that he be as ready to impart to me, as I have now at laſt been to communicate theſe things to him; and though I have uſed divers Allegories, and Figurative Speeches in theſe Writings; yet I know how to excuſe my ſelf therein, and intreat that I may not be too fiercely condemned before I come to Judgment. And foraſmuch as our Brethren called *Particular Baptiſts*, were the principal and only Occaſion of the firſt part of theſe Papers: I intreat them to conſider, that both of us might come nearer the Truth, as 'tis in its own Nature, if we did not ſet our ſelves too much to wander into extreams, by reaſon of which, we have been ſmiting each other in the dark, and ſo weakning

Hoſ. 12. 10. *Pſal.* 1. 8. 1 *Cor.* 4. 34.

I each

Judg. 5.15,16: *Numb.* 32.5. of the Divisions of *Reuben*, who chose to dwell on this side *Jordan*; where his Possessions lie open to divers kinds of Dangers; but when this out-side of Truth is used only as Spectacles to help us to the light of invisible things; then it standeth in its right place, and so every part of Truth is very precious when observed in that Order, whereunto the Lord appointed it, and when the visible things have done their Office, and the time of Figures is come to an End, then the light of this Sun, Moon, and Stars will disappear; and *Rev.* 21. 23. Prophecies fail, and Tongues shall *1 Cor.* 13, 8. cease, and Faith and Hope have a final End; and so those who have rightly used these Spectacles, shall see no more through a Glass darkly; but shall see as they are seen, and know as *1 Cor.* 15.44. they are known: For in the glorious Resurrection, the very Bodies of men shall be made Spiritual, so that which is perfect being come, that which is in part shall be done away: Therefore, have I endeavoured according to my weak Ability, to hint at things through these Papers; both in their Formal and Spiritual Natures; that so none might despise the one, or miss the other; but if it be possible, might be brought to conform unto the Walk, in the whole will of God; and it is *Col.* 4. 12 very much to be supposed, that I shall be censured by many, & not understood by all;

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Hoſ. 12. 10. *Pſal.* 1. 8. 1 *Cor.* 4. 34.

each others Spirits, while Piety and Vertue the Substance of all true Religion, doth but meanly flourish on either side; and though we should
Isa. 33. 18. share alike among the rest, in the out-
1 *Cor.* 4. 1. ward Knowledge of outward things, yet in the end it will signifie little, for it is Charity only that edifieth, and Contention and Vanity are all, or very near the Earthly Spirit; but Unity is from above, and nearly related to the only wise God, whose Name is One, and to our Lord Jesus Christ whose Work is together in One: Unto whom,
1 *Cor.* 4. 3. who is the most Glorious and Blessed Lamb, with the Eternal Father, The only Wise and Invisible God, be all Glory, Might, Majesty, Dominion, Love, Service and Obedience, through-
Ephes. 3. 21. out all Ages, and to all Eternity. *Amen.*

FINIS.